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ABSTRACT

This set of instructional materials for Shona, a Bantu language, consists of lessons designed to be used with audiotape recordings (not included here), lesson notes, written exercises, and vocabulary. The first "book" contains 24 language lessons on a variety of grammatical topics, with line drawing illustrations. The second book contains grammatical notes and information on pronunciation, including tone, designed to be used only to clarify points arising in the lessons. The third book has written exercises corresponding to each lesson, including answer keys, and supplementary Shona-English and English-Shona vocabularies. (MSE)

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SHONA LANGUAGE COURSE

devised by Hazel Carter

recorded by G.P. Kahari and Hazel Carter

BOOK I

(for use with recordings)

C Hazel Carter and G P Kahari 1981

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May 1981

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SHONA LANGUAGE COURSE

Instructions

1. Play through one section, following from the book, and listening only. Repeat until you feel confident enough to attempt the response immediately after the stimulus.
2. Give your own response in the space after the stimulus (question), following from the book.
3. Give your own answer without consulting the book. (In the case of picture exercises, cover up the words, but follow the pictures.)

Shona is a tone-language, so copy the up and down movements of the speakers' voices. Many words are distinguished from each other only by their tone-patterns. The gap left for your own answer is just sufficient for utterance of the correct reply at normal speaking speed.

Grammar notes and information on e.g. pronunciation are kept to a minimum in Book I; Book II contains the full notes. You need not use this book unless you wish; in any case, do not look at the notes in Book II until you have completed the section in accordance with the instructions above. Book II also contains a tone-marked vocabulary, Shona-English and English-Shona. Book III consists of written exercises, with supplementary vocabulary.

The dialect used as the basis for this course is Zezuru, the major dialect of the area around Salisbury, the capital of Zimbabwe. The (woman's) voice giving some of the questions has a slight Manyika accent (dialect of Umtali).



SHONA LANGUAGE COURSE, LESSON I

ZVIDZIÍDZO ZVÉCHISHÓNA, CHIDZIÍDZO CHECHÍPOSHÍ

1/Section 1 / Chidimbu chechíposhí

Repeat the words after the speaker. Everything is said twice.

Kwéte (no)	Zvákánáka (good!)
Eé (yes)	Zvákánáka kwázvo (very good!)
Hóngu (yes)	Hándizvó heré? (isn't that right?)
Hamhénó (I don't know)	Ndizvozvó (quite right)
Handíná kunzwá (I didn't understand)	Ánodada (he is conceited)
(gap in recording)	Ánodhadha (he cuts open)
Ási inini? (do you mean me?)	Babá (father)
Ruregerero (excuse me)	Bhátýe (jacket)
Ndapóta (please)	Vásvíka (they have arrived)
Mazvíítá (thank you)	Hazvíná mhósva (it doesn't matter)
Makórókótó-o (congratulations! The answer is Tésé 'all of us')	

Note: zv is pronounced with the tip of the tongue touching the roof of the mouth; then try to say 'z'.

sv is pronounced with the tongue in the same position, but try to say 's'.

ty is pronounced as tch-k in 'latch-key'.

1/Section 2 / Chidimbu chechípirí

Repeat after the speaker; everything is said only once this time.

Mangwánaní-i (good morning),

marára heré-e? (have you slept well?)

Áiwá, tarára zvédu (yes, we have slept)

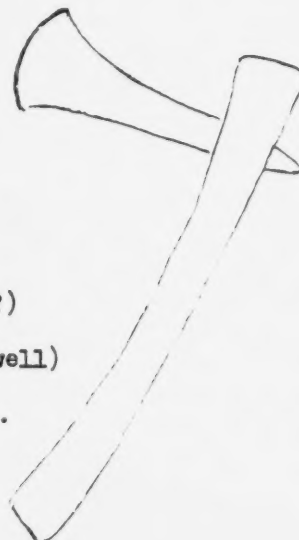
kana mararáo (if you have slept also)

Masíkatí-i (good afternoon),

maswéra heré-e? (have you spent the day well?)

Áiwá, taswéra zvédu (yes, we have spent the day well)

kana másveráo (if you have spent (it) also).



1/2 continued

Manherú (good evening)

Chisarai (goodbye; lit. stay behind now)

Fámái zvényú zvakanáka (have a good journey)

Ává mangwáná (see you tomorrow)

Ndiné úrombó (I'm sorry, lit. have poverty)

Kwáziwái-i (be greeted, greetings)

Shói-i (answer to a call or greeting)

MBIRA

1/ Section 3 / Chidimbu chechitatú

mbira (rock-rabbit, dassie)

kuróvá (to hit, strike)

mbira (hand-xylophone, 'piano')

kurova (to disappear)

cherá! (draw water)

kuedza (to try)

cherá! (dig)

kuédza (to dawn)

gúrú (big)

chinonetsa (it's difficult)

gurú (animal's stomach)

chinónetsa (something which is difficult)

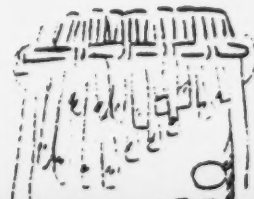
guru (burrow, den)

ákapá (he gave)

akápa (someone who gave)

If you have difficulty with any of the sounds in this lesson, turn to Book II for a description of how they are made; but try to imitate them first without looking them up.

Follow the up and down movement of the speaker's voice. The high tone mark (´) shows where the voice goes up (or stays up); if there is no mark the voice comes down (or stays down). But you will master tone better by hearing and repeating than by trying to read from the marking. The special mark (˘) means a high tone that has been lowered. An underlined tone is a low one that has been raised.



LESSON 2 / CHIDIMBU CHECHIPIRI

2 / Section 1 / Chidimbu chechiposhi

Pattern: Uri ku ---a heré-e?	Are you (sg) ---ing?
Hóngu, ndiri ku---a.	Yes, I am ---ing.
Model: Uri kútaura heré-e?	Are you speaking?
Hóngu, ndiri kútaura.	Yes, I am speaking.
Uri kútaura heré-e?	Hóngu, ndiri kútaura. (low tone verbs)
kúverenga (reading)	ndiri kúverenga.
kúseka (laughing)	kúseka.
kútarisa (looking)	
kúdzika (going/coming down)	
kúenda (going)	
kuúyá (coming)	ndiri kuúyá. (high tone verbs)
kudyá (e-ting*)	kudyá.
kunwá (drinking)	
kunyórá (writing)	
kufámbá (walking/travelling)	
kudzidzá (learning)	



2/ Section 2 / Chidimbu chechipiri

Pattern: Uri ku---a heré-e?	Are you (sg) ---ing?
Kwéte, handisi ku---a, áiwa. No, I am not ---ing, at all.	
Model: Uri kútaura heré-e?	Are you speaking/talking?
Kwéte, handisi kútaura, áiwa. No, I am not speaking, at all.	

(Same questions as in Section 1)

* dy is pronounced as dge-g in 'lodge-gate'.

2/ Section 3 / Chidimbu chechitatú

Pattern:	Kúrí ku---a heré-e?	Is it ---ing?
	Hóngu, kúrí ku---a.	Yes, it's ---ing.
Model:	Kúrí kúnaya heré-e?	Is it raining?
	Hóngu, kúrí kúnaya.	Yes, it's raining.

(kú- refers to kunzé 'the outside', hence 'the weather'.)

Kúrí kúnaya heré-e?	Hóngu, kúrí kúnaya.
kúsvipa (getting dark)	kúrí kúsvipa.
kupisa (be hot)	kupisa.
kutónhóra (be cold)	.
kuédza (dawning)	

2/ Section 4 / Chidimbu chechina

Pattern:	Kúrí ku---a heré-e?	Is it ---ing?
	Kwéte, hakúsi ku---a, áiwa.	No, it's not ---ing, at all.
Model:	Kúrí kúnaya heré-e?	Is it raining?
	Kwéte, hakúsi kúnaya, áiwa.	

(Same questions as in Section 3.)

2/ Section 5 / Chidimbu chéchishánu

Pattern:	Unódá ku---a heré-e?	Do you want to ---?
	Hóngu, ndinódá ku---a.	Yes, I want to ---.
Model:	Unódá kútarisa heré-e?	Do you want to look?
	Hóngu, ndinódá kútarisa.	Yes, I want to look.

Unódá kútarisa heré-e? Hóngu, ndinódá kútarisa.

kúenda

kúverenga

kútaura

kúedza (try)

kuúyá

kudyá

kubátsirá (help)

kunyórá

kudzíidzá

(high tone verbs)

2/ Section 6 / Chidimbu chéchitánhatú

Pattern: Uri ku---a heré-e?

Are you ---ing?

Kwéte, handísi ku---a, así ndinódà kwázvo ku---a.

No, I'm not ---ing, but I very much want to ---.

Model: Uri kúenda heré-e? Are you going?

Kwéte, handísi kúenda, así ndinódà kwázvo kuenda.

Uri kúenda heré-e? Kwéte, handísi kúenda, así ndinódà kwázvo kuenda.

kúverenga

kuverenga.

kúseka

kuseka.

kútarisa

kutarisa.

kúdzika

kudzika.

kuúyá

kuúyá.

kudyá

kudyá.

kudzíidzá

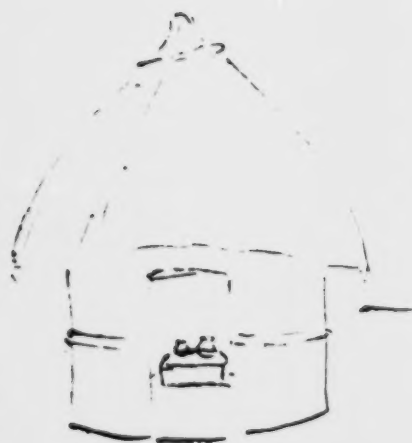
kudzíidzá.

kunyórá

kunyórá.

kubátsirá

kubátsirá.



LESSON 3 / CHIDIMBU CHECHIROSHI

3/ Section 1 / Chidimbu chechiroshi

Pattern: Unódá ku---a heré-e?

Do you want to ---?

Kwéte, handidí ku---a, áíwa, nokúti kúri kúnaya. / kúsvipa.

No, I don't want to ---, at all, because it's raining./getting dark.

Models: a) Unódá kúenda heré-e?

Do you want to go?

Kwéte, handidí kúenda, áíwa, nokúti kúri kúnaya.

No, I don't want to go, at all, because it's raining.

b) Unódá kúverenga heré-e?

Do you want to read?

Kwéte, handidí kúverenga, áíwa, nokúti kúri kúsvipa.

No, I don't want to read, at all, because it's getting dark.

a) Unódá kúenda heré-e? Kwéte, handidí kúenda, áíwa, nokúti kúri kúnaya.

kúdzika

kuúyá

kúrima (clough)

kufámbá

b) Unódá kúverenga heré-e? Kwéte, handidí kúverenga, áíwa, nokúti kúri kúsvipa

kúsona (sew)

kúnonoka (be late)

kúvamba (begin)

kunyórá

3/ Section 2 / Chidimbu chechiriri

Pattern: Murí ku---a heré-e?

Are you (pl) ---ing?

Hóngu, tirí ku---a, nokúti kúri kupisa nhási.

Yes, we're ---ing, because it's hot today.

Model: Murí kúshambira heré-e?

Are you swimming?

Hóngu, tirí kúshambira, nokúti kúri kupisa nhási.

Yes, we're swimming, because it's hot today.

3/ Section 2 /cont'd

a) Muri kúshambira heré-e? Hóngu, tirí kúshambira, nokúti kúri kupisa nhási.

kunwá hwahwá (drinking beer)

kúpinda mumbá (going into the house)

kusará kúmushá (staying behind at home)

kuchimbidza (hurry)

b) (A slight variation: Munódá ku---a heré-e? Do you want to ---

---, tinódá ku---a, etc. Yes, we want to ---, etc.

Munódá kúgara panzé (sit down outside) ... Hóngu, tinódá kúgara panzé ...

kúshambira

kurará (lie down)

kúbvisa bhátye (take coat off)

kunwá mvúrá (drink water)

3/ Section 3 / Chidímbu chechitatú

Pattern: Mu- } --- áripiko?
Mw- }

Where is the ---? (a person)

Árí mumbá.

He/she is in the house.

Model: Musikaná áripiko?

Where is the girl?

Árí mumbá.

He/she is in the house.

Musikaná áripiko? Árí mumbá.

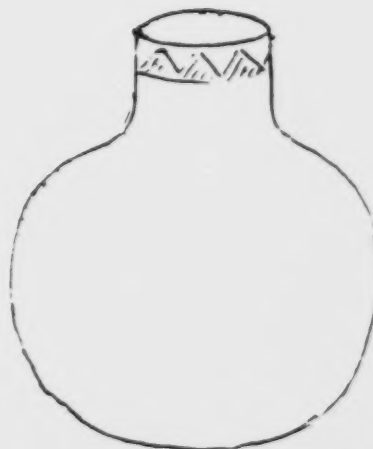
Kwaná (child)

Mweni (visitor)

Mukómaná (boy)

Babá (Father)

Ishé (chief)



3/ Section 4 / Chidimbu chechina

Pattern: $\begin{matrix} \text{Va-} \\ \text{V-} \end{matrix} \} \text{---várípíko?}$

Where are the ---s? (people)

$\begin{matrix} \text{Va-} \\ \text{V-} \end{matrix} \} \text{---vári panzé.}$

The ---s are outside.

Model: Vaná várípíko?

Where are the children?

Vaná várípíko?

The children are outside.

Vaná várípíko? Vaná vári panzé.

Vasikaná (girls)

Varímé (men)

Vakómaná (boys)

Vakádzi (women)

3/ Section 5 / Chidimbu chéchishámu

Pattern: --- (v)ári mumbá heré-e?

Is (are) the ---(s) in the house?

Kwéte, ha(v)ási mumbá, (v)ári panzé.

No, he/she (they) are not in the house, he (etc. is(are) outside.

Models: { Mwaná ári mumbá heré-e?

Is the child in the house?

{ Kwéte, haási mumbá, ári panzé.

No, he/she is not in the house, he/she is outside.

{ Vaná vári mumbá heré-e?

Are the children in the house?

{ Kwéte, ha(v)ási mumbá, vári panzé. No, they are not in the house, they are outside.

Mwaná ári mumbá heré: Kwéte, haási mumbá, ári panzé.

Musikaná ári

Vasikaná vári

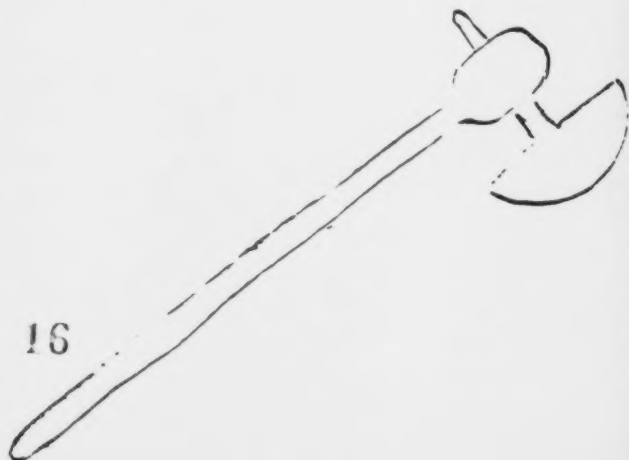
Vaná vári

Mukádzi (woman) ári

Vakádzi

Babá

Vakómaná



3/ Section 6 / Chidimbu chéchitánhatú

Pattern: --- (v)áři ku---a heré-e?	Is (are) the ---(s) ---ing?
Hóngu, --- (v)áři ku---a.	Yes, the --- (s) is (are) ---ing.
Models: { Mukádzi áři kúsona heré-e?	Is the woman sewing?
{ Hóngu, mukádzi áři kúsona.	Yes, the woman is sewing.
{ Vaná vári kutámbá heré-e?	Are the children playing/dancing?
{ Hóngu, vaná vári kutámbá.	Yes, the children are playing/dancing
Mukádzi áři kúsona heré-e? Hóngu, mukádzi áři kúsona.	
Vaná vári kutámbá Hóng., vaná vári kutámbá.	
Babá kúseka	
Varúmé kunwá hwahwá	
Mweni kúpínzwa mumbá (be admitted/shown into the house)	
Vanhu(people) kudyá	
Munhu kúrima	
Murungu (European) kútaura chirungu (English)	
Vakádzi kúbika (cook)	
Varungu kudzidzá chíZezúru (Zez. language)	
Vaeni kuúyá	
Ishé kutóngá (give judgement)	



3/ Section 7 / Chidimbu chechinomwé

Pattern: --- (v)áři ku---a.	The ---(s) is (are) ---ing.
(V)áři ku---ei?	What is he/she } ---ing? are they }
Model: Munhu áři kúrima.	The person (African) is cultivating.
áři kúrimel?	What is he cultivating/growing?
Munhu áři kúrima.	áři kúrimel? (low tone verbs)
Babá áři kúverenga.	áři kúverengei?
Varungu kútaura.	
Vaná kúseka (laugh/laugh at).	
Mukádzi kúbika.	
Murúmé kunyórá.	áři kunyórèi? (high tone verbs)
Mwaná kudzidzá.	
Vasikaná kuimbá (sing).	
Varúmé kunwá.	Vári kunwéi?
Mweni kudyá.	

(Note: -i is stressed and lengthened in this section; compare 6/3. for an optional alternative)

LESSON 4 / CHIDZIDZO CHECHINA

4/ Section 1 / Chidimbu chechiposhi

Pattern: --- írí kunzé heré-e?

Is/are the ---(s) outside?

Kwéte, írí mumbá.

No, it is }
they are } in the house.

Model: Chigaro chírí kunzé heré-e? Kwéte, chírí mumbá.

Is the chair outside?

No, it's in the house.

Chigaro chírí kunzé heré-e? Kwéte, chírí mumbá.

Chisvó (razor) chírí

chírí

Chotó (fireplace)

Chingwa (loaf of bread, bread)

Zvigaro (chairs) zviri

zviri

Zvisvó (razors) zviri

zviri

Zvingwa (loaves of bread)

Rókwe (dress) riri

riri

Bhátwe riri

riri

Bángá (knife)

Marókwe (dresses) ári

ári

Mabhátwe (coats) ári

Mapángá (knives)

Mafutá (fat, oil, butter)



4/ Section 2 / Chidimbu chechipiri

Pattern: --- ha-si múnò kwéte.

The --- isn't }
aren't } in here.

Ko, íripiko?

Tell me now, where { is it?
are they?

Model: Chingwa hachisi múnò kwéte. Ko, chiripiko?

The bread isn't in here.

Tell me now/then, where is it?

Chingwa hachisi múnò kwéte. Ko, chiripiko?

Chotó

Rókwe harisi

Bhátwe rángu (my coat)

Zvisvó zvángu (my razors) hazviri

Chigaro chábabá (Father's chair)

Mabhátwe ángu (my coats) haási

Bángá rángu (my knife)

Marókwe ángu

Sadza (mealie-meal porridge) harisi



4/ Section 3 / Chidimbu chechitutu

Pattern: --- --- ndé---ani?

Ndé---angú.

This } ---, whose (is it?)
These }
It is } mine.
They are }

Model: Ichi chisvó ndéchaani? Ndéchangú.

Whose razor is this? It's mine.

Ichi chisvó ndéchaani? Ndéchangú.

Iri rókwe, ndéraní? Ndérangú.

Aya mapángá, ndéaani? ---angú.

Izvi zvinhu (things), ndézvaani? Ndézvangú.

Iri sadza, ---rani? ---rangú.

Izvi zvigaro, ---zvani? ---zvangú.

Iri démò (axe) ---rani? ---rancú.

Aya mabhátýe, ---a---? ---a---.

Ichi chibahwé (mealies), ---cha---? ---cha---.



4/ Section 4 / Chidimbu chechina

Pattern: Uné --- heré-e?

Ási ---? Hóngu, ndiná-o.

Have you got a/some ---?

You mean a/some ---?

Yes, I've got one/some.

Model: Uné chisvó heré-e? Ási chisvó? Hóngu, ndinácho.

Have you a razor? You mean a razor? Yes, I've got one.

Uné chisvó heré-e? Ási chisvó? Hóngu, ndinácho.

Uné rókwe rókwe? ndináro.

Uné sádza heré-e? sádzá? -ro.

Uné chinú (calabash*) chinú? -cho.

zvigaro zvigaro? -zvo.

démò démò? -ro.

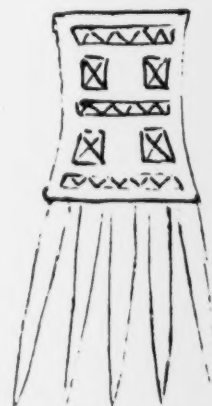
mapángá mapángá? -o.

mabhátýe mabhátýe? -o.

chingwa chingwa?

mazái (eggs) mazái?

zviwitsi (sweets) zviwitsi?



(Note: the speaker tends to lower final high tones here, e.g. chisvó', démò'.)

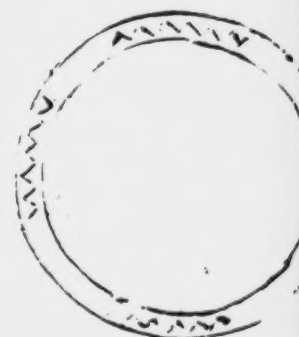
* for storing oil or fat.

4/ Section 5 / Chidimbu chéchishánu

Pattern: Muné --- heré-e? Have you (pl) any ---?
 'Ási ---? Kwéte, hatiná. You mean ---? No, we haven't (a)
 Model: Muné chinú heré-e? 'Ási chinú? Kwéte, hatiná.
 Have you a calabash? You mean a calabash? No, we haven't (it)

Muné chinú heré-e? 'Ási chinú? Kwéte, hatiná.

mafútá (fat, oil)	mafútá?
zvisvó?	zvisvó?
mabhátye	mabhátye?
marókwe	marókwe?
sáda	sáda?
zvígaro.	zvígaro?
chingwa	chingwa?
múkaka (milk)	múkaka?
chibahwé	chibahwé?



Uné (you sg)	báná	báná? Kwéte, handiná (I haven't)
	rókwe	rókwe?
	ngúvá (time)	ngúvá?
	mvúrá (water)	mvúrá?
	bhásikoro	bhásikoro? (bicycle)
	mòtokari	mòtokari? (motor-car)

4/ Section 6 / Chidimbu chéchitánhatú

Pattern: Ndinódá ---. Inini ndiné ---.
 I want ---. I've got ---. (lit. Me, I have ...)
 Model: Ndinódá chinú. Inini ndiné chinú.
 I want/need a calabash. I've got a calabash.

Ndinódá chinú.	Inini ndiné chinú.
mafútá.	mafútá.
chisvó	chisvó.
múkaka.	múkaka.
chingwa.	chingwa.
sáda.	sáda.
Ndinódá báná.	báná.
mvúrá.	mvúrá.
bhásikoro.	bhásikoro.
rókwe.	rókwe.



LESSON 5 / CHIDIMBU CHECHIPISHI

5/ Section 1 / Chidimbu chechiposhi

Pattern : $\begin{matrix} Wa \\ Ma \end{matrix} \} \text{---a nhási heré-e?}$ Have^{you sg} } ---ed today? (Did you---?)
you pl }

Kwéte, ha $\begin{matrix} ndí \\ tí \end{matrix} \} ná ku\text{---a nhási. No, I } \} \text{didn't ---/haven't ---ed}$
we } today.

Models: a) Maénda nhási heré-e? Kwéte, handiná kúenda nhási.

Did you go today? } No, I haven't gone } today.
Have you been today? } didn't go }

b) Maúya nhási heré-e? Kwéte, hatiná kuúya nhási.

Did you come today? No, we didn't come today.

(Note: the plural, mu-/m- can be used for singular persons addressed with respect).

a) Maénda nhási heré-e? Kwéte, handiná kúenda nhási.

bika	kúbika
vérenga	kúverenga
édza	kúedza
shámbara	kúshámbara
tárisa	kútárisa (low tone verbs)

b) Kuchimbiza hatiná kuchimbiza .

úya	kuúya
nyóra	kunyóra
kánganwa (forget)	kukángánwá
kúmbira (ask -for something)	kukúmbirá
dyá	kudyá (high tone verbs)

5/ Section 2 / Chidimbu chechipiri

Pattern: $\begin{matrix} Wa \\ Ma \end{matrix} \} \text{---ei nhási? What did you (have you) ----(ed) today?}$

$\begin{matrix} ndí \\ tí \end{matrix} \} ná ku\text{---a chinhu. I } \} \text{haven't ---ed/didn't --- anything.}$
we }

Model: Waitei nhási? Handiná kúita chinhu.

What did you do today? I didn't do anything. (= I did nothing)

5/ 2 continued

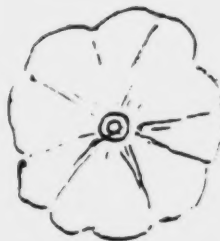
- a) Waitei nhási? Mandiná kúita chinhu. (low tone verbs)
- | | |
|-----------------|-----------|
| bikei | kúbika |
| vámbeí | kúvamba |
| vérengéí? | kúverenga |
| sóneí | kúsona |
| tákureí (carry) | kútakura |
- b) Makánganweí nhási? Hatínó kúkángánwá chinhu. (high tone verbs)
- | | |
|----------------------|-----------|
| ténceí (buy) | kuténgá |
| dziídzeí | kudziídzá |
| siyeí (leave behind) | kusiya |
| nzwéí (hear) | kunzwá |
| dyéí? | kudyá |
- (final high tones tend to be lowered)

5/ section 3 / Chidimbu chechitatú

Pattern is the same as for section 2, but -ei is replaced by aní 'whom?'
 answer is the same, but chinhu 'thing' is replaced by munhu 'person'.

Model: Waóna aní nhási? Mandiná kuóná múnhu.
 whom did you see } today? I haven't seen } anybody. (= I saw
 have you seen) didn't see } no-one

- a) Waóna aní nhási? Mandiná kuóná múnhu. (high tone verbs)
- | | |
|-------------------|-----------|
| bátsira aní | kubátsirá |
| dáidza (call) | kudáidzá |
| nzwá | kunzwá |
| siya | kusiya |
| túmira (send for) | kutúmirá |
- b) Matáurira (speak to, tell) aní nhási? Hatíná kútaurira (low tone verbs)
- | | |
|---------------------|----------|
| tárisa | kútarisa |
| séka | kúseka |
| yéuka (remember) | kúyeuka |
| fúnca (think about) | kúfunga |



5 / Section 4 / Chidimbu chechina

Pattern: --- (v)á---a mangwánani áno heré-e? Did the ---(s) --- this morning?

Kwéte, h(á)á ku---a mangwánani áno

No, he/she (they) didn't --- this morning.

Model: Van' váenda mangwánani áno heré-e?

Did the children go this morning?

Kwéte, havána kúenda mangwánani áno.

No, they didn't go this morning.

Vaná váenda mangwánani áno heré-e? Kwéte, havána kúenda mangwánani áno.

Vaeni vásvika (arrive)

havána kúsvika

Vakómaná vashimbira

kúshambira

Vakádzi vábika

kúbika

Vasikaná vásóna

kúsona

Munhu árima

haána kúrima

Mweni ásvika

kúsvika

Vanhu váuya

havána kúyá

Varúmè váchimbidza (hurry/be early)

kuchimbidza

Mwana ádya

haána kudya

Ishé átonca

kutónca

Babé áshatirwa (get angry)

kushatirwa

5/ Section 5/ Chidimbu chéchishánu

questions as in section 1, but answer: Hongu, nda)
ta) ----.

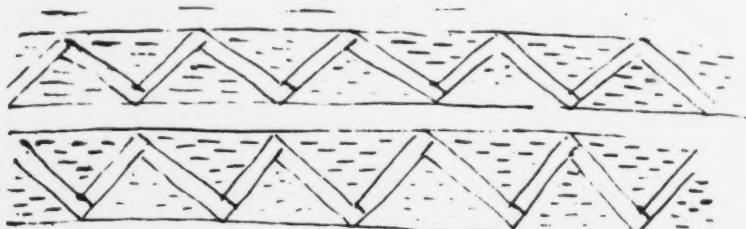
Yes, I } did ---, have ---ed.
we }

-shambira replaced by -yeuka; -kumbira omitted.

Models: Waénda nhási heré-e? Hóngu, ndaénda nhási.

Kuchimbidza nhási heré-e? Hóngu, tachimbidza nhási.

(-chimbidza can also mean 'be early' -- because one hurried).



5/ Section 6 / Chidimbu chéochitánhatú

Pattern questions as in section 4, but with the answer:

Hónru, (v)á---a mangwánani áno.

Yes, they/he, she --ed this morning.

(or, have/has ---ed)

Model: Vaná váenda mangwánani áno heré-e? Hónru, váenda mangwánani áno.
Did the children go this morning? Yes, they went this morning

SECTION 6 / CHIDIMBU CHÉOCHITÁNHAÚ

6/ Section 1 / Chidimbu chechiroshi

Pattern: (H)unódá ku---a heré-e? Do you want to ---?

Kwéte, nd_tá--- kare. No, I }---ed some time ago/have already
we) ---ed.

Model: Unódá kudyá heré-e? Kwéte, ndadyá káre.
Do you want to eat? No, I ate some time ago/have already eaten

- a) Unódá kudyá heré-e? Kwéte, ndadyá káre.
kurára (lie down, sleep) Kwéte, ndarára kare.
kúenda kumushá (go home) -énda kumushá káre.
kúrima -rima kare.
kúshamba (wash self) -shámbe kare.
kútaura -táura kare.
- b) Unódá kuténgá chingwa heré-e? Kwéte, taténga chingwa kare.
kudyá nyáma (eat meat) -dyá nyáma kare.
kútarisa chikóro (look at the school) -tárisa chikóro kare.
kúshambira -shámbe kare.
kukúmbirá -kúmbira kare.
kunyórérá vaná (write to the children) -nyórera vaná káre.

6 / Section 2 / Chidimbu chechiriri

Pattern: --- ha(v)ána ku---a nhási heré-e? Didn't the ---(s) --- today?

Kwéte, (v)á---a. No (= on the contrary), he/she (they) did ---.

Model: Vaná havána kúsvika nhási heré-e? Didn't the children arrive today?

Kwéte, vásvika. No (= on the contrary), they did arrive.

Vaná havána kúsvika nhási heré-e?	Kwéte, vásvika.
Vanhu kúrima	--ríma.
Varúme kúpínzwa mumbá	--pínzwa.
Mwaná haána kúshamba	áshamba.
Mukádzí kúbika	-bika.
Ishé kútaura	-táura. (low tone verbs)
Musíkaná haána kuténga rókwe	átenga rókwe.
Murúme kunwá hwañwá	-nwa hwañwá.
Mvaná kunyórérá babá wáké (write to his father)	-nyorera babá wáké.
Musíkaná kuúnzá múkaka (bring milk)	-unza mukaka.
Mwaná kukumbírá mǎtsamba (ask for the letters*)	-kumbira matsamba.
Vaná kudzíídza chírungu (learn English)	vádziídza chirungu. (high tone verbs)

6 / Section 3 / Chidimbu chechítatú

Pattern: Nda/Ta'---a nhási.

Wa/Ma'---eí? /-éí?

I/we ---ed/have ---ed today.

What did you ---? / have you ---ed?

Model: Ndadyá nhási.

Wadyéí?

I ate/have eaten today.

What did you eat/have you eaten?

Ndadyá nhási.	Wadyéí?
Tanwá	Manwéí?
Ndavámba	Wavámbeí?
Tabíka	Mabíkeí?
Taténga	--téngéí?
Ndákanganwa	Wakanganweí?
---yéuka	--yéukeí?
---nzwá (hear, understand)	--nzwéí?
Tatyá (fear /be afraid	Matyéí?
--óna [of]	--óneí?

*In the sense of 'the post, the mail', collectively. The alternative plural tsamba is used for individual letters.

6 / Section 2 / Chidímbu chechípírí

Pattern: --- ha(v)áná ku---a nhási heré-e? Hasn't (haven't) / didn't
the ---(s) ---(ed) today?
Kwéte, (v)á---a. No (= you're wrong), he/she (they) did ---/has
(have)---ed (today).

Model: Vaná haváná kúsvika nhási heré-e? Didn't the children arrive today?
Kwéte, vásvika. No (you're wrong), they did arrive.

Vaná haváná kúsvika nhási heré-e?	Kwéte, vásvika.
Varhu kúrina	--rina.
Varúné kúpínzwa mumbá	--pínzwa.
Mwaná haáná kúshamba	áshámbe.
Mukádzi kúbika	-bika.
Ishé kútaura	-taura. (low tone verbs)
Musíkaná haáná kuténgà rókwe	átenga rókwe.
Murúme kurwá hawahá	-rwa hawahá.
Mwaná kuryórerá babá wáké (write to his father)	-nyorera babá wáké.
Musíkaná kuúnzá múkaka (bring milk)	-unza mukaka.
Mwaná kukúmbirá mátamba (ask for the letters)	-kumbira matsamba.
Vaná kudziídza chírungu (learn English)	vádziidza chirungu. (high tone verbs)

6 / Section 3 / Chidímbu chechítatú

Pattern: Nda/Ta'---a nhási. I/we ---ed/have ---ed today.
Wa/Ma'---éí/éí? What did you ---/have you ---ed?

Model: Ndadyá nhási. I ate/have eaten today.
Wadyéí? What did you eat/have you eaten?

Ndadyá nhási.	wadyéí?
Tarwá	Marwéí?
Ndavamba	Wavambeí?
Tabíka	Mabíkeí?
--ténga	--téngéí?
Ndakánganwa	Wakánganveí?
---yéuka	--yéukeí?
---rzwá (hear, understand)	--rzwéí?
Tatyá (fear)	Matyéí?
--óna	--ónéí?

6/ Section 4 / Chilumbu chechina

Pattern: Ma--ir/era ani:
 (Ta--ir/era babá wédú.
 (Ma--ir/era ani:
 (Nd--ir/era babá wángu.

For whom did you (pl) ---?
 We ---ed for our father.
 For whom did you (sg) ---?
 I ---ed for my father.

Model: Marimira ani:
 Tarimira babá wédú.

For whom did you plough?
 We ploughed for our father.

Marimira ani?
 -úyira
 -túmira
 -sivira ani m_átsamba.
 (leave for whom the letters?)
 -téngera --- bhát_ye.

Tarimira babá wédú. (a/i/u verbs)
 -úyira
 -túmira
 -siyira ---- m_átsamba.
 -téngera bhát_ye. (e/o verbs)

Manyórerera ani?
 -sónera --- jázi (overcoat)
 -éndera (-o on behalf of)

Manyórerera babá wángu.
 -sónera ---- jázi.
 -éndera

6/ Section 5 / Chilumbu chechishánu

Pattern: (---) --rí ku---a.
 --rí ku---irei:
 -erei?

(---) is/are ---ing.
 What is/are --- ---ing for?
 (= Why is/are --- ---ing?)

Model: Mukádzi ári kú**b**ika.
 Ári kú**b**ikirei.

The woman is cooking.
 What is she cooking for? (Why is she ...?)

Mukádzi ári kú**b**ika.

Ári kú**b**ikirei? (a/i/u verbs)

Tiri kuúyá.

Muri kuúyirei?

Vakómaná vári kú**sh**ambira.

Vári kú**sh**ambirirei?

Ndiri kú**w**acha nhumbi (washing clothes). Uri kú**w**achirei nhumbi?

Tiri kupisá m_árara (burning rubbish). Muri kúpis_iirèi m_árara?

Varúmè vári kunwé hwahwá.

Vári kunwíreí hwahwá.

Tiri kú**u**enda.

Muri kú**u**enderei? (e/o verbs)

Musikaná ári kú**u**sona rókwe.

Ári kú**u**sonerei rókwe?

Vakádzi vári kuténgá nyáma.

Vári kuténgérèi nyáma?

Ári kú**u**seka.

Ári kú**u**sekerei?

Úvá riri kú**u**penya (sun, shining).

Riri kú**u**penyerei?

Ndiri kunyórá m_átsamba.

Uri kunyórérei m_átsamba?

6/ Section 6 / Chidimbu chéchitánhatú

Pattern: --- --rí ku---a heré-e? Are/is the ---(s) ---ing?

--mwe --rí ku---a, así --mwe ha--si ku---a kwéte.

Some are ---ing, but others are not ---ing.

Model: Vaná vári kutámbá heré-e? Are the children playing?

Vamwe vári kutámbá, así vámwe havási kutámbá, kwéte.

Some (of them) are playing, but others are not playing, at all.

Vaná vári kutámbá heré-e? Vamwe vári kutámbá, así vámwe havási kutámbá, kwéte

Vakádzi vári kúbika vári kúbika, kúbika,

Zvigaro zvirí mumbá Zvimwe zvirí mumbá zvimwe hazvisi

(Variation, using -né 'have', and past of today -a-a tense:)

Zvingwa zvaibva (be fully cooked) zvimwe hazvina kufbva

Mafútá ápunzika (be spilt) mámwe haaná kupúnzika

Marókwe áne tsvina (be dirty, lit. have dirt)

Mamwe áne tsvina, mámwe haaná tsvina

Vaná vane nungo (be lazy, lit. have laziness)

Vamwe vane nungo vámwe havaná nungo

LESSON 7 / CHIDIMBU CHECHINOMWE

7/ Section 1 / Chidimbu chechiposhi

Pattern: Uné --- heré-e?

Have you (any) ---?

Hóngu, ndiné ---.

Yes, I have (some) ---.

NOTE: 'have' + name of a part of the body means that one has a rain there.

Model: Uné manyóká heré-e?

Have you (a pain in the) intestines?

Hóngu, ndiné manyóká.

Yes, I have (a pain in the) intestines.

Uné manyóká heré-e?

Hóngu, ndiné manyóká.

musóro (head/head-ache)

musóro.

vaná vazhinji (many children)

vaná vazhinji.

marí zhinji (a lot of money)

marí zhinji.



7/ 1 continued

Uné nzára húrú (-roat hunger = are you very hungry?) heré-e.

Hóngu, ndiné nzára húrú.

úrumbó (lit. poverty, - be sorry)

úrumbó

núngo

núngo

úpfu huzhínjí (a lot of flour)

úpfu huzhínjí.

Uné nyòtà (thirst = be thirsty)

ndiné nyòtà.

ngùvâ inókwná (enough time)

ngùvâ inókwná.

b'ngâ rinópinza (a sharp knife)

b'ngâ rinópinza.

ròkwe rakínka (a pretty dress)

ròkwe rakínka.

7/ Section 2 / Chidimbu anechipiri

Pattern: Uné --- heré-e. Have you (any) ---?

Hóngu, ndiné---o; --- --- ndé---angú.

Yes, I have (it, him, them); this/these --- is/are mine.

Model: Uné vaná heré-e. Have you any children?

Hóngu, ndínívo; aya vaná ndévanú.

Yes, I have (them); these children are mine.

Uné vaná heré-e.

Hóngu, ndínívo; aya vaná ndévanú.

b'ngâ rinópinza

-ro; iri b'ngâ ndérangú.

ròkwe idzvá (new dress)

ròkwe

chibahwé

-cho; ichi chibahwé ---changú.

zviwitsi

-zvo; izvi ---zv-----.

zviwákú (ladles)

izvi zviwákú

matémó matsvá (new axes)

-o; aya matémó ndéangú.

machirá mâtémá (black cloths)

machirá

chisvó chitsvá (new razor)

-cho; ichi ---ch---.

mwaná

-ye; uyu ---w-----.



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7/ Section 3 / Chidimbu chechitatú

Pattern: Na---a heré-e. Are you ---. (lit. have you become ---ed.)
Hóngu, nda---a chaizvo. Yes, I'm really ---.

Model: Manéta heré-e. Are you tired? (lit. have you become tired?)
Hóngu, ndanéta chaizvo. Yes, I'm really tired.

Manéta heré-e: Hóngu, ndanéta chaizvo.
--nónoka (late)
--shátirwa (angry)
--chimbidza (early)
--gúta (satisfied/full up)
--téndá (grateful)



7/ Section 4 / Chidimbu chechina

Pattern: Na---a heré-e. Are you ---. (lit. have you become ---ed.)
Kwéte, regá kútambudzika, handiná ku---a.
No, stop worrying, I'm not ---.

Model: Manéta heré-e. Are you tired?
Kwéte, regá kútambudzika, handiná kúnete.
No, stop worrying, I'm not tired.



Manéta heré-e. Kwéte, regá kútambudzika, handiná kúnete.
--báyiwa (pricked/pierced) kúbayiwa.
--nónoka kúnonoka
--shátirwa kushátirwá.
--kúvadzwa (injured/hurt) kukúvázwa.
--rúmwá (stung/bitten) kurúmwá.
--róhwa (be beaten/hit) kuróhwa.



7/ Section 5 / Chidimbu chechishánu

Pattern: --- á---. The --- is/are ---ed.
Unóziwá séi kuti á---a? How do you know that it is ---ed?
they are

Model: Mafúttá ápunzika. The oil/fat is spilt.
Unóziwá séi kuti ápunzika? How do you know that it is spilt?
(Variation: Uné chókwa dí heré kuti... Are you sure that... (lit. Have you the truth that...)?

7/ 5 continued

Mafútá ápunzika. Unóziwí séi kuti ápunzika.
 Fáfitera rápunzika (window, smashed).
 Kwaná ákuvadzwa.
 Gumbo rátyoka (leg, become broken).
 Makumbo átyoka (lens). Uné chókwađi heré kúti ...
 Jirá ráoma (cloth, become dry).
 Chiron-ó cházara (water-pot, become full).
 Sadza rápera (-et used up/finish).
 Chibahwé chápera.

7/ Section 6 / Chidimbu chéchitánhatú

Pattern: --- -á---a. The --- is/are ---ed.
 Kúnyépa, ha--ná ku---a nápadiki rósé.
 No that's wrong, it/they isn't/aren't ---ed in the slightest.
 ("Lit. 'it is to tell an untruth': either deliberately or by mistake.)

Model: Mafútá ápunzika. Kúnyépa, haaná kupúnzika nápadiki pósé.
 The oil is/has spilt. No that's wrong, it isn't/hasn't
 spilt the slightest little bit.

(1)
 Mafútá ápunzika. Kúnyépa, haaná kupúnzika nápadiki pósé.
 Fáfitera rápunzika. hariná kupúnzika nápadiki ...
 Kwaná ákuvadzwa. haaná kúkwadzwa
 Gumbo rátyoka. hariná butyóká,
 Makumbo átyoka. haaná butyóká,
 Jirá ráoma hariná kuómá,
 Vanhu váguta. havaná kugútá,
 Musikaná ánéta. haaná kúnete
 Babá áshatirwa. haaná kushátirwa

1. The speaker has here used the Nanyika ne- instead of na- (but nezuru tone-pattern; it is nápadiki).

Section 1 / Chidimbu chechiroshi

Section 1 / Chidimbu chechiroshi

Pattern: (--- -a---- heré-e! Kwéte, haísati

Has/have --- -ed (today.) No, not yet (lit. --- hasn't/haven said).

Model: Japéza basa rákó heré-e! Have you finished/did you finish your work (today)?

Kwéte, handisati. No I haven't yet (No, not yet).

Japéza basa rákó heré-e!

Kwéte, handisati.

Machirá áoma (cloths, dried)

haásati (they haven't yet).

Vaeni vásvika (visitors, arrived)

havásati.

Manyóra tsamba (you s- , written the letter)

handisati.

Maénda kumushá (you pl , come home)

hatísati (we).

Mukómaná ávérenca ohúmu (boy, read book)

haísati (he).

Chikóro cházárurwa (school, been opened)

hachisati (it).

Dáre rúrina (bell, rung)

harisati (it).

Zúvã rádoka (sun, set)

harisati.

Maókó ágora (the storms heeled)

haísati.

Chironró chéncara (water-pot, not full)

hachisati.

Fáfitera ránfirwa (window, been shut)

hari....

Sadza ríibwa (porridge, become fully cooked)

hari...

Mwaná áuya (child, come)

haá...

Section 2 / Chidimbu chechiniri

Pattern: (---) -á----a riinhi-i! Ndinófunca kuti -á----a bure.

When did --- -? I think that they(it, etc.) ---ed some time ago.

Model: Vaeni vásvika riinhi-i! When did the visitors arrive?

Ndinófunca kuti vásvika bure. I think that they arrived some time ago.

(also = they have already arrived: implies 'today')



8 / 2 continued

Vaeni vásvika riinkí-í! Ndinófunza kuti vásvika kare.
 Járe rárira rárira
 Mafáfitera ápfigwa (windows, be shut) ápfigwa
 Varúmè v'pedza basa (men) v'pedza basa
 Vaná v'buma suchikóro (children, come out of [in] school)
 Súvã rádoka (sun, set)
 Mukádzi áwácha nhumói áwácha kare.
 Babá áénda kumushá (Father, go home) áénda kumushá káre.
 Amái vádaidza vaná (mother, call the children) vádaidza vaná káre.
 Vanhu vádya (people, eat)
 Chisvó chákè cháwánikwa (his razor, be found)

8/ Section 3 / Chidimbu chechitatú

Pattern: --- -rípiko: Ndatáda ku-íóná.
 Where is/are (the) ---? I (have) failed to see (=find) it/them etc.

Model: Kwaná áripiko: Where is the child?
 Ndatáda kumúóná. I (have) failed to find him. (= I can't, couldn't, haven't been able to, didn't find)

Mwaná áripiko:	Ndatáda kumúóná.
Babá áripiko: (Father)	kumúóná.
Vaeni vá ...	kuváóná.
Amái vá ...	--vá---
Chisvó chí...	--chí---
Chingwa chí ... (breast)	
Zvigaro zvi... (chairs)	--zvi---
Zvinhu zvángu... (my thin s)	
Rókwe rákò rí... (your (sr) dress)	--rí---
Jázi rángu (my coat)	
Mapángá á... (knives)	--á---
Mafútá (fat, oil)	



8/ Section 4 / Shidimbu chechina

Pattern: Uri ku---a --- heré-e? Are you ---ing (the) ---.
Hóngu, ndirí ku-í---a. Yes, I'm ---ing it/them, etc.

Model: Uri kudyá chingwa heré-e? Are you eating (the) bread?
Hóngu, ndirí kuchidyá. Yes, I'm eating it (or, some).

Uri kudyá chingwa heré-e? Hóngu, ndirí kuchidyá (eating it).
kumirirá amái wákó (waiting for your mother) ...kuvámirirá (waiting for her).
kunzwá mazwi ángu (understanding/hearing my words) ...kuánzwá (hearing them).
kutéérera ishé (listening to the chief) ...kumutéérera (...him).
kudzidzá zvidzidzo (learning lessons) ...--zvidzidzó (...them).
--únzá mátsamba (bringing letters) --á--- (them).

kútsvaga mwana wákó (looking for your child) ...kumútsvaga (...him).
kúbika sadza (cooking porridge) --ribika (it).
kúpfeka fúzi rákó (putting on your overcoat) --ripfeka.
kútaurira vaná (speaking to children) --vátáurira.
kúgadzira bhásikoro rákó (mending your bicycle) --rifadzira.

9/ Section 5 / Shidimbu chechishónu

Pattern: Uri ku---a heré-e? Kwéte, ndaí---kare.
Are you ---ing? No, I've already ---ed (or, have ---ed some time ago).

Model: Uri kudyá heré-e? Are you eating?
Kwéte, ndadyá káre. No, I've already eaten.

Uri kudyá heré-e? Kwéte, ndadyá káre.
kunwá mvúró (drinking water) ndanwá káre.
--nyórá tsamba ndanyóra kare.
--pfirá fáfitera (shutting the window) ---pfirá kare.
--pédzá bása rákó (finishing your work) ---pédza.
--téérera masoko (listening to the news) ---téerera.
--dzidzá zvidzidzo zvákó ---dzidza

8/ 5 continued

Uri kúenda kuchikóro heré-e? (going to school)	Kwété, ndaénda kare.
kúverenra bhúku	ndavérenra
kúedza-zvé (trying again)	ndaédza-zvé káre.
kúgadzira bhásikoro rákó	---gádzira kare.
kúpfeka nhumbi (putting on clothes)	---pféka
kúshamba (washing self)	---shámba

9/ ON 9 / CHIDIMBU CHECHIPOSHI

9/ Section 1 / Chidimbu chechiposhi

Pattern: Tiri kútsvara ---. Muri kútsvara --- -kúru heré-e?
 We are looking for a/the ---. Are you looking for (a) big ---(s)?
 (- kúru applied to people means 'adult', 'grown-up')

Model: Tiri kútsvara munhu. We are looking for a person.
 ...chigaro ...a chair.
 Muri kútsvara munhu mukúru heré-e? Are you looking for an adult
 ...chigaro chikúru... person ... a big chair?

Tiri kútsvara munhu.	Muri kútsvara munhu mukúru heré-e?
vanhu (people).	vanhu vakúru
chigaro.	chigaro chikúru
chikóro.	
zvigaro.	zvikúru
zviringó.	
démó (axe).	démó gúru
b'ngá (knife).	b'ngá
mapángá (knives).	mapángá makúru
matémó (axes).	matémó



9/ Section 2 / Chidimbu chechi-iri

Pattern: Ndaóna ---. Waóna --- --tsvá heré-e.
I have seen a/some/the ---. Did you see a/some/the new ---(s)?

Model: Ndaóna chikóro. I have seen a/the school.
Waóna chikóro chitsvá heré-e. Did you see a/the new school?

Ndaóna chikóro.	Waóna chikóro chitsvá heré-e.
chisvá.	chisvá chitsvá
zvigaro.	zvigaro zvitsvá
zvinwa	zvitsvá
mabhúku (books).	matsvá
matémó.	
marókwe	
bhúku.	bhúku idsvá
démó.	idsvá
bángá.	

9/ Section 3 / Chidimbu chechitatu

Apa uri kuóná mif'ánázo. Chitarisa iyi mif'ánázo, upindure mibvunzo
Here you can see pictures. Now look at these pictures, and answer the
questions.

Pattern: (Number of picture) Uri kútarisa ---, nhái? Hóngu, ---.
You are looking at --, aren't you? Yes, it is ---.

Model: Uri kútarisa mukádzi, nhái? Hóngu, mukádzi.
You are looking at a woman, aren't you? Yes, it is/she is a woman.

1.
(wechiposhi)



Uri kútarisa mukádzi, nhái? Hóngu, mukádzi.

2.
(wechipiri)



murúme

múrúme.

c/ 3 continued

3.
(wechitatú)



U'ri kútarisa mwaná, nhái? Kóngru, mwáná.

4.
(wechine)



vakómaná

vákòmaná.

5.
(wéchishánu)



vasikáná

vásikuná.

6.
(wéchitánhatú)



vaná

váná.

7.
(wechinomwé)



chisvó (razor) chisvò.

8.
(wéchisére)



mapángá

mápàngá.

9.
(wepfúmbamwe)



marókwe

máròkwe.

10.
(wérumi)



imbwé (dog)

imbwé.

9/ Section 4 / Chidimbu chechina

(Same style as previous section, but answers have i- prefixed, and kutarisa is replaced by kuóná 'to see'.)

1.
(wechiposhi)



Uri kuóná uémó, nhá: Hónu, idèò

2.
(wechipiri)



zúvǎ (sun) isúvǎ.

3.
(wechitatú)



mvúrá (rain, water) imvú

4.
(wechina)



bánwǎ, nhá: Hónu, ibán

5.
(wéchishónu)



rókwe irókwe.

9/ Section 5 / Chidimbu chéchishónu

Models: { Kwáná mǔdúmu heré-e. Is it/he/she a small child? (also, young child)
Hónu, kwáná mǔdúmu. Yes, the child is small.
Chisvò chitsv' heré-e. Is it a new razor (lit. is it a razor)?
Hónu, chisvò chitsvǎ. Yes, the razor is new.

9/ 5 continued

Mwana muduku beré-e?
Chisvo chitsvá
Chikôro chidukú (school, small)
Mâtémò matsvá (axes, new)
Mukômaná mupfupi (boy, short)
Varumé vazhinji (men, many/numerous)

Idémò idavé (knife, new)
Bângá ipfupi
Ififitera ifurá (window, big)
Irôkwe dúku (dress, small)

Hôngu, mwaná mudukú.
chisvó chitsva
chikôro chidukú (school is small)
matémò mâtavá (axes are new)
mukômaná mupfupi (boy is short)
varumé vazhinji (men are numerous)
démò ifavé (knife is new)
bângá ipfupi
ififitera ifurá.
rôkwe idukú

9/ Section 6 / Chidimbu chéchitánhatú

Chitarisai mifánánidzo. Now look (pl) at the pictures.
Shamwari yangu ichabwínza kuti: My friend will ask (that):
"Uri kuóná zvínanu zvingani?" "How many things can you see?"

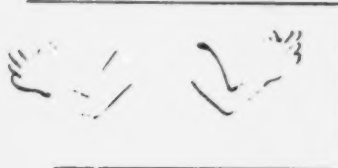
Model: Uri kuóná vakádzi vāncani? How many women can you see?
Ndiri kuóná vakádzi vāviri. I can see two women.

1.



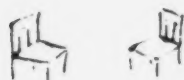
Uri kuóná vakádzi vāncani?
Ndiri kuóná vakádzi vāviri.

2.



maókó māngani?
maókó māviri.

3.



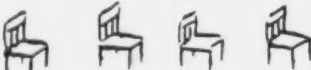
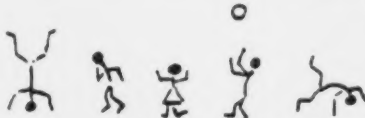
Uri kuóná zviguro zvingani?
zviguro zviviri.

4.



vānhu
vatatú.

9/ 6 continued

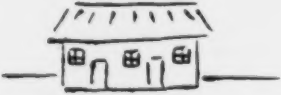
5.		mazái ma... (eggs) matatú.
6.		zvígaro zvina
7.		vasíkaná vá... vána
8		mazái mashánu.
9.		zvígaro —shánu.
10.		vaná —shánu.

9/ Section 7 / Chidimbu chechinomwé

Pattern: Uri kuóná --- --nganí? How many ---s can you see?
Ndiri kuóná --- --mwé cheté. I can see(only)one ---.

Model: Uri kuóná vānhu vangani? How many people can you see?
Ndiri kuóná mūnhu mumwé cheté. I can see(only)one person.

9/ 7 continued

- | | | |
|----|---|--|
| 1. |  | Uri kuóná <u>v</u> áhu vangani? Ndiri kuóná <u>m</u> úhu
mumwé cheté. |
| 2. |  | vasíkaná musíkaná mumwé |
| 3. |  | Uri kuóná <u>z</u> vígaro zvingani? Ndiri kuóná <u>ch</u> igaro
chimwé cheté. |
| 4. |  | svikóro chikóro chimwé |
| 5. |  | zvíngwa |
| 6. |  | marókwe mangani? ...kuóná rókwe
rimwé... |
| 7. |  | mazái ma---- ...kuóná zái |
| 8. |  | matáre ma---- ...kuóná dáre |

LESSON 10 / CHIDZÍDZO CHÉGUMI

10/ Section 1/ Chidimbu chechiposhi

Pattern: Ndi---e heré-e?

May I ---?

Model: Ndipindé heré-e?

May I ~~come~~/go in?

Hóngu, ---a zvákó.

Yes, do ---. (zvákó is untranslatable)

Hóngu, pindá zvákó.

Yes, do come/go in.

Ndípíndé heré-e?	Hóngu, pindá zvákó. (low tone verbs)
Ndiéndé (go)	endá
—gáré (sit)	gará
táúre (speak)	taúra
tévère (follow)	tevéra
miré (wait)	mirá zvákó (high tone verbs)
bátsiré (help)	bátsirá
pfúúré (pass; said when people are in one's way)	pfúúra
téérère (listen)	téérera
dyé (eat)	idyá
nwé (drink)	inwá
úyé (come)	úyá (or, húyà)

10/ Section 2 / Chidĩmbu chechipiri

Pattern: Tí—e heré-e?	Hóngu, —ái zvényú.
May we —?	Yes, do —. (this form is also used for singular persons addressed respect)

Model: Típíndé heré-e?	Hóngu, pindái zvényú.
May we come/go in?	Yes, do go/come in.

Típíndé heré-e?	Hóngu, pindái zvényú. (low tone verbs)
éndé	endái
gáré pasi (sit down)	garái zvényú pasi.
tárise mufánánidzo (look at the picture)	tarisái zvényú mufánánid
zárúre musúo (open the door)	zarúrái... musúo

Típfúúré (pass by)	pfúúrái zvényú. (high tone verbs)
búdé mumbá (come/go out of [in] house)	búdái zvényú mumbá,
úyé mangwáná (come tomorrow)	úyái ... mangwáná.
téérère masoko (listen to the news)	tééreraí zvényú māsoko.
dyé nyáma (eat the meat)	idyái ... nyáma.
nwè mvúrá (drink the water)	inwái zvényú mvúrá.

10/ Section 3 / Chidimbu chechitatú

Pattern: Ndinódá --- (noun) --- (adjective). Tórá ---, '--- (adj.)

I want a/some --- ---(s). Take this one/these, it is/they are ---.

Model: Ndinódá machirá mátemá. I want some black cloths (pieces of cloth).

Tórá aya, mátemá. Take these, they are black.

- a) Ndinódá machirá mátemá. Tórá aya, mátemá.
 mapángá márefú (long). aya, márefú.
 máruva matsvukú (red flowers). mátsvukú.
 Ndinódá jirá demá (black cloth). iri, idemá.
 bángá refú. iri, irefú.
 Ndinódá rúva dzvukú (red flower). idzvukú.

- b) (Variation: answer 'Tarísá 'Look at' instead of 'Torá' 'take')

Ndinódá mukómaná múrefú (tall boy) Tarísá uyu, múrefú
múnhu murefú. uyu, múrefú.
múnhu mutemá (black person). mútemá.
 vasíkaná várefú. ava, várefú.
 vánhu vatemá. ava, vátemá.
 vánhu varefú. várefú.

*This is not pejorative.



10/ Section 4 / Chidimbu chechina

Pattern: --- 'nonzi ---, ndízvo heré-e? Hóngu, '---. (1)

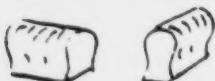
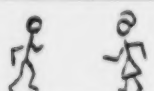
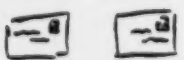
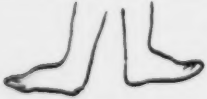
This is called a ---, is that so? Yes, it is a --- (or plural).

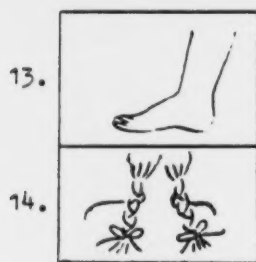
Model: Ichi chinonzi chigaro, ndízvo heré-e? Hóngu, chígáro.

This is called a chair, is that right? Yes, it is a chair.

1. Numbers of pictures not given in the recording.

10/ 4 continued

1.		Ichi chinonzi chigaro, ndizvo heré-e? Hóngu, chigaro	
2.		Ichi chingwa	chingwá.
3.		Izvi zvinonzi zvigaro	zvigáro.
4.		zvingwa	zvingwá.
5.		Uyu anonzi munhu (person, African)	minhuí.
6.		murungu (European)	murúngu.
7.		ava vanonzi vanhu vatemá	vánhù vátémá
8.		varungu	várúngu.
9.		Aya anonzi maruva, ndizvo heré-e? Hóngu, marúva	
10.		matsamba	mátsámbo
11.		makumbo (legs/feet)	mákúmbó
12.		Iri rinonzi ruva	írúva.



gumbo

ígumbo

vhudzi (hair)

ivhúdzi.

10/ Section 5 / Chidimbu chéchishánu

Pattern: Wa/Ma---a --- heré-e? Have you (sg/pl) ---ed (the) ---?
Hóngu, nda/ta--- masikati áno aya. Yes, I/we ---ed it/them this afternoon.

Model: Madyá sádza heré-e? Have you eaten (the) sadza (or, did you eat sadza; today)?
Hóngu, taridya masikati áno aya. Yes, we ate it this afternoon.

Madyá sádza heré-e? Hóngu, taridya masikati áno aya.

púnza fáfitera (smashed the window) taripunza

nyórera amái vényú (write to your mother) taványorera

údza vaná (tell the children) taváudza

tenga zwiwitsi (buy sweets) tazvitenga

Watsvaga chisvó (look for the razor) ndachitsvaga

zárura fáfitera (open the window) ndarizarura

táurira babá wákó (speak to your father) ndamútaurira

vérenga bhúku ndariverenga

bika mazái (cook eggs) ndaábika



LESSON 11 / CHIDIMBU CHECHIPOSHI

11/ Section 1 / Chidimbu chechiposhi

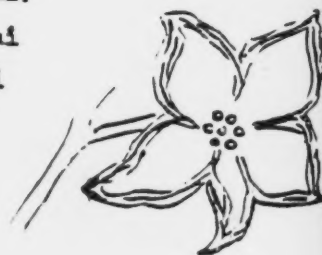
Pattern: Wandí/tí---a heré-e? Hóngu, ndakú---a(i).
Did you --- me/us? Yes, I ---ed you (sg/pl).
(Implies 'today')

Models: { Wandiona heré-e? Did you see me?
Hóngu, ndakúona. Yes, I saw you (sg).
{ Watitaurira heré-e? Did you speak to us?
Hóngu, ndakútaurirai. Yes, I spoke to you (pl).

(N.B. The plural 'you' is also used respectfully to one person.)

Wandiona heré-e? Hóngu, ndakúona.
ndidaidza (call me) kúdaidza
nzwa (hear) nzwa
mirira (wait for)
teerera (listen to)
tumira (send for)

Watibvunza (ask us) ndakúbvunzai.
titaaurira kútaaurirai
tevera (follow) teverai
seka (laugh at)
tenda (believe/thank)



11/ Section 2 / Chidimbu chechipiri

Pattern: Ndianí a'---a ---? a) Ndíní nda--'---a.
b) Ndisú ta...
Who ---ed the ---? It is I/we who --- it/them.
(Lit: It is who who ...?)

Models: a) Ndianí apúnza fáfitera? Who (is it who) broke the window?
Ndíní ndaripunza. It is I who broke it.
b) Ndianí ayéuka mazwí? Who has remembered the words?
Ndisú taáyeuka. It is we who have remembered them.

11/ 2 continued

- a) Ndiani apunza fáfitera? Ndiní ndaripunza. (high tone verbs)
 adyá sádza (ate the sadza) ndaridyá*
 apédza basa (has finished work) --ripedza.
 akanganwa mabhúku (forgotten books) ákanganwa.
 abátsira vaná (help children) vábatsira.
 arása marara (throw away rubbish) árásá*.
- b) ayéuka mazwí (remember the words) Ndisú taáyeuka. (low tone verbs)
 azárura mafáfitera (open windows) taázarura
 ródza zvisvó (sharpen razors) -- zvírodza
 táurira babá wángu (tell my father) mútarira
 dónhesa zvirongó (drop waterpots) zvidonhesa

*The speaker uses two kinds of pattern for the relative.

11/ Section 3 / Chidimbu chechitatú

Pattern: Chii cha á---a? á--- heré-e? What has ---ed? Is it ---?
 (Lit. It is what that has ---ed?)
 Hóngu, á--- á'---. Yes, it is --- which has ---ed.

Model: Chii chapúnzika? Chirongó heré-e? What has got smashed? Is it
 a water-pot?
 (lit. It is what that has ...)
 Hóngu, chirongó chapúnziká. Yes, it is a/the water-pot which has
 smashed.

(Ndiani a'---a? (It is) who (who) has ---ed? is a variation.)

Chii chapúnzika? Chirongó heré-e?	Hóngu, chirongó chapúnziká.	(high verbs)
chaóma? Máchirá	máchirá aóma.	
Ndiani apédza basa? Múkòmaná	múkòmaná apédzá bása.	
aúya? Váéni	vaúyá.	
akúvadzwa? Mwána	akúvadzwá.	

Chii charira? Idàre	rarirá.	(low verbs)
Ndiani abika sadza? Ndamái wákó	ndamái wángu vabiká sádza.	
aénda? Ndibabá wákó	wángu aéndá.	
atáura? Ndishè	atáúra.	
apinda muchikóro? Múdziidzisi	apindá múchikóro.	

Note: the two speakers are using different systems of tone-patterns for the relative verbs here. Both are acceptable.

11/ Section 4 / Chidimbu chechina

Pattern: Á---a. Á---a ndiani?

He/she has ---ed. He/she who has ---ed is who?

(= Who has ---ed?)

Model: Ásvika.

He/she has arrived.

Ásviká ndiani? Who has arrived? (He/she who has arrived is wh

Ásvika.

Ásviká ndiani?

(1 verbs)

Ánéta (be(come) tired).

Ánéta

Áénda.

Áénda

Áwira pasi (fall down).

wirá pasi

Átitévéra (follow us).

titevera

Ákuvadzwa.

Ákúvádzwá

(h verbs)

Ápfuura (pass/pass by).

pfúúrá

Áfa (die).

rá

Áuya.

úyá

Átidáidzá (call us).

tidaidza

11/ Section 5 / Chidimbu chéchishánu

Pattern: Chá---a.

Chá---a chíiko?

It has ---ed.

That which has ---ed is what, pray?

(= What has ---ed?)

Model: Chápunzika.

It has got smashed.

Chápúnziká chíiko? What has got smashed?

Chápunzika.

Chápúnziká chíiko?

(h verbs)

Cházara (become full).

Chazará

Cháfigwa (be shut).

pfígwá

Chárehwa (be said).

réhwa

Cháfa (die/break down).

Chafá

Chápfuura.

pfúúrá

Cháitika (happen).

Chaitika chíiko? (What's happened?) (1 ver

Chárira (resound, make noise).

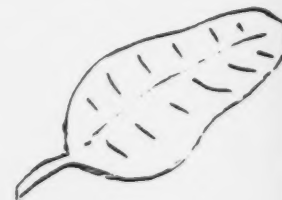
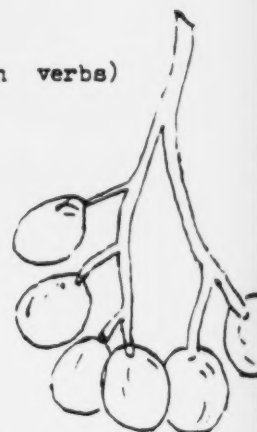
rírá

Chásvika.

svíká

Cháwira pasi.

wirá pasi



LESSON 12 / CHIDZÍDZO CHÉGUMI NEZVÍVIRÍ

12/ Section 1 / Chidímbu chechiposhi

Pattern: --- yángu/dzángu yáénda/dzáénda kúpi? Where has/have my ---/s gone?

--- yákó/dzákò íri/dzíri kunzé kwémba. Your ---/s is/are outside the house.

Models: { Imbwá yángu yáénda kúpi? Where has my dog gone?
Imbwá yákó íri kunzé kwémba. Your dog is outside the house.

{ Imbwá dzángu dzáénda kúpi? Where have my dogs gone?
Imbwá dzákò dzíri kunzé kwémba. Your dogs are outside the house.

Imbwá yángu yáénda kúpi?	Imbwá yákó íri kunzé kwémba
Imbwá dzángu dzáénda	dzákó dzíri
Mbúdzí yángu (goat) yáénda	yákó íri
Mbúdzí dzángu (goats) dzáénda	dzákó dzíri
Shámwari yángu yáénda (friend)	yákó íri
Shámwari dzángu dzá ... (friends)	dzákó dzí...
Húkù yángu yá ... (fowl, hen)	yá...
Húkù dzángu dzá... (fowls, hens)	dzá...
Hanzvádzi yángu (brother of woman, sister of man)	yá...
Hámà yángu yá... (relative, kinsman)	yá...
Hámà dzángu dzá... (kinsfolk)	dzá...
Nhumbi dzángu dzá... (clothes)	dzá...



12/ Section 2 / Chidímbu chechipiri

Pattern: --- yákò/dzákò (dz)íri kúpi? Where is/are your ---/s?

---yángu/dzángu yáénda/dzáénda kurukova/kubasa. My ---/s has/have gone to the river/to work.

Model: Mbúdzí dzákó dzíri kúpi? Where are your goats?

Mbúdzí dzángu dzáénda kurukova. My goats have gone to the river.

a) Mbúdzí dzákò dzíri kúpi? Mbúdzí dzángu dzáénda kurukova.

Mombe (cattle) dzákò dzángu

Nguruve (pigs) dzákò

b) Shámwari yákó íri

yángu yáénda kubasa.

Hanzvádzi yákó

Hámà yákó

12/ Section 3 / Chidimbu chechitatú

Pattern: Iyi/iazi (dz)inonzi —, nhái? This/these is/are called (a) —
isn't that so?

Hóngu, iyi/idzi í—. Yes, this is/these are (a) —/s.

Models: { Iyi inonzimbúdzí, nhái? This is called a goat, isn't it?
{ Hóngu, iyi ímbúdzí. Yes, this is a goat.

{ Idzi dzinonzi húkú, nhái? These are called fowls, aren't they?
{ Hóngu, idzi ihúkú. Yes, these are fowls.

Iyi inonzimbúdzí, nhái?	Hóngu, iyi ímbúdzí.
Idzi dzinonzi húkú,	idzi ihúkú.
Iyi í- nguruve,	iyi ínguruve.
Idzi dzí- mombe,	idzi ímómbe.
Iyi í- hanzvádzi yákó (your, thy),	iyi íhanzvádzi yángu.
Idzi dzí- nhumbí,	idzi ínhumbí.
Iyi í- imbwá,	iyi ímbwá.
Idzi dzí- dzimbá (houses),	idzi dzimbá.

12/ Section 4 / Chidimbu chechina

Pattern: Ndiné --- (numeral). I have --- (numeral) ---s.
Así inini ndiné --- (numeral + 1). But I have --- (one more).

Model: Ndiné mómbe imwé cheté. I have only one head of cattle.
Así inini ndiné mbiri. But I have two. (from -viri, two)

Ndine mómbe imwé cheté.	Así inini ndiné mbiri.
Ndiné húkú mbiri (two).	nhatú (three).
mbúdzí nhatú.	'ná (four).
'mbwá ina.	shánu (five).
ngúruve shánu.	nhánhatú (six, from -tánhatú)

12 / Section 5 / Chidimbu chéchishánu

Pattern : ---yáké / dzáké i ---heré? Kwéte, ha(dz)isi---, i---.
Is/are his ---(s) ---(adj.)? No, it/they is/are not---,
they are---.

(second adjective opposite to the first.)

Model : Húkù dzáké ichéna heré? Kwéte, hadzisi chéna, inhemá.
Are his fowls white? No, they are not white, they are
black.

Húkù dzáké ichéna heré? (white)	Kwéte, hadzisi chéna, inhemá (black).
Nguruve yáké inhemá	haísi nhemá, ichéna.
Imbá yáké ihuru (big, fr. -kúru)	haísi húrú, indukú (small, fr. -dúku).
Mótokari yáké indukú	haísi ndúku, ihurú.
Shámwari dzáké izhinji (many)	hadzisi zhinji, ishóma (fr. -shoma, few).
(izhinji, alternative pattern)	
Hámá dzáké ishóma	shóma, izhinji.
Ngúvá ípfupí (time, short, fr. -pfupí)	haísi pfupí, indefú (long, fr. -refú).
Hova (rivers) indefú múnika íno (in this country)	hadzi_ ndefú, ípfupí.

12 / Section 6 / Chidimbu chéchitánhatú

Pattern : --- -á---a --- heré? Hóngu, -á(infix)---a.
Did the ---/s --- the ---/s? Yes, it/he/they etc. ---ed it/them.
Model : Imbwá yáruma húkú yákó heré? Did the dog bit your hen (sg) ?
Hóngu, yáirumá. Yes, it bit it. (Object singular/plural as shown by possessive agreement ya-/dza-)

Imbwá yáruma húkú yákó heré?	Hóngu, yáirumá. (high tone verbs)
Nyoká yáruma mombe dzákó (snake, bite)	yádzirumá (it bit them).
Shúmba yáuraya mbúdzí yákó (lion, kill your sg goat)	yáíuráyá.
Vanhu vábata mombe dzávó (catch their cattle)	vádzibátá (they caught them).
Vaná vádya nyama yávó (eat their meat)	váidyá.
Amái vábika nyama yávó (cook their meat)	váibika. (low tone verbs)
Mukádzí wákó áwácha nhumbi dzákó (your wife, wash your clothes)	ádziwácha.

* From now on, heré is spelt in the standard orthography, without indication of the final lengthening. In the speech of some, the penultimate is lengthened, and you will hear this occasionally in the following material.

12 / Section 6 / contd.

Babá ágádzirisa mótokari yáké (send his car to be mended)	ágádzirisa.
Babá ávérenga (count) mombe dzésé (all)	ádzivérénga.
Wataúririra hanzvádzi yákó (tell your sister/brother)*	ndaitaurira.
Mawána imbwá dzényú (find your pl dogs)	tadziwana.

(N.B. Be careful of the last two)



* sister of man, brother of woman; in this case a sister, since the person addressed is male.

LESSON 13 / CHIDIMBU CHECHIPOSHI

13 / Section 1 / Chidimbu chechiposhi

Repetition : each example said once only. Fast tense of today.

ndadyá	I ate, have eaten	High tone verbs,
ndaúya	I came, have come	1st and 2nd persons
ndakanganwa	I forgot, have forgotten	
ndateerera	I listened (to)....	
ádyá	he ate, has eaten	High tone verbs,
áuya	he came....	3rd persons
ákanganwa	he forgot....	
áteerera	he listened....	
ndabvá	I came from, have come from	Low tone verbs,
ndasvíka	I arrived....	1st and 2nd persons
ndatárisa	I looked....	
ndagádzirisa	I sent to be mended	
ábvá	he came from....	Low tone verbs,
ásvíka	he arrived....	3rd persons
átárisa	he looked....	
ágádzirisa	he sent to be mended	
ndarídya	I ate it, have eaten it	High tone verbs,
ndaríona	I saw it	1st and 2nd persons,
ndachikanganwa	I forgot it	with object infix
ndachiteerera	I listened to it	
áridyá	he ate it, has eaten it	High tone verbs,
árióná	he saw it	3rd persons, with object
áchikángánwá	he forgot it	infix
áchitéérera	he listened to it	
ndaríbika	I cooked it	Low tone verbs,
ndarítarisa	I looked at it	1st and 2nd persons,
ndarígadzirisa	I sent it to be mended	with object infix
áribika	he/she cooked it	Low tone verbs,
áritárisa	he looked at it	3rd persons,
árigádzirisa	he sent it to be mended	with object infix

This tense refers to actions which have taken place on the day of speaking. It also refers to states resulting from actions which have taken place on the day of speaking, e.g. ndanéta 'I am tired' lit. 'I have (today) become tired'.

Note the effect of the infix (it, him, me etc.).

The following sections deal with the tense which refers to the past of before today.

13 / Section 2 / Chidimbu chechipiri

Pattern : Wa/má——a nhási heré?

Did you (sg./pl.) —Today?

Model : Waúya nhási heré?

Did you come today?

Kwéte, nda/taká(-)——a nezúro
/mwedzi wakápera.

No, I/we —ed yesterday / last month

Kwéte, ndakáuya nezúro.

No, I came yesterday.

Waúya nhási heré?

Kwéte, ndakáuya nezúro.

Waténga mombe (buy the cattle)

ndakátenga (I bought)

Wanwá hwahwá (drink beer)

ndakánwa

Wakúvadzwa (be injured)

ndakákuvadzwa

Mabvá kúumishá (you pl. come from home)

takábvá mwedzi wakápera (we...)

Masvika

takásvika

Matáurirwa (be told, spoken to)

takátáurirwa

Madzókera kumishá (return home)

takádzókera

13 / Section 3 / Chidimbu chechitatu

Pattern as for previous section, but all 3rd persons.

Model : Áuya nhási heré?

Kwéte, ákaúyá nezúro.

Did he come today?

No, he came yesterday.

Áuya nhási heré?

Kwéte, ákaúyá nezúro.

Átenga mombe

ákaténgá

Ánwa hwahwá

ákanwá

Ákuvadzwa

ákakúvadzwa

Ábvá kúumishá

ákábvá mwedzi wakápera.

Ásvika

ákásvika

Átáurirwa

ákátáurirwa

Ádzókera kumishá

ákádzókera

13 / Section 4 / Chidimbu chechina

Pattern : Ndinódá kúti mu/mi——ú/i——we.

Así wá/yá——wa kare.

I want the —/s to be —ed.

But it/they have already been —

Model : Ndinódá kúti musúo úpfigwé.

I want the door to be shut.

(lit. I want that the door may be shut)

Así wápfigwa kare.

But it has already been shut.



13 / Section 4 / contd.

Ndinódá kúti musúo úpfigwé.

misúo ipfigwé (doors).

muti útémwé (tree, be cut down).

miti idiridzwe (trees, be watered).

*mutóro útákúrwe (load, be carried).

mitóro isiwiwé (loads, be left behind).

mukaka úúnzwé (milk, be brought).

Asi wáfigwa kare.

yáfigwa

wátemwa

yádiridzwa

wátákurwa

yásiyiwa

wáúnzwa

13 / Section 5 / Chidimbu chéchishámu

Pattern : Mu/mi--- ú/i-rí --- (place) heré?

Ia/are the ---/s --- (place)?

Models : { Mukaka úrí muhári heré?

{ Is the milk in the pot?

{ Minda írí kúre heré?

{ Are the fields a long way away?

Kwéte, mu/mi--- háu/i-si ---.

No, the ---/s is/are not --- (place)

{ Kwéte, mukaka háusi muhári.

{ No, the milk is not in the pot.

{ Kwéte, minda háisi kúre.

{ No, the fields are not far away.

Mukaka úrí muhári heré?

Kwéte, mukaka háusi muhári.

Mushá úrí kúre (village, far away)

háusi kúre.

Munda wákó úrí pámusóro pegómo
(your field, on top of the mountain)

munda wángu (my) háusi pámusóro....

Muti wakátemwa úrí mhirí kworúkova
heré?

muti wakátemwa háusi....

(tree which was cut down, on the other side of the river)

Minda írí kúre (fields, far away)

háisi kúre.

Mishá írí párutivi porúkova
(villages, by the side of the river)

háisi pá-

* Mitóro írí kunzé kwémba (loads, outside the house)

Miti írí ahúre kwéchikóro (trees, behind the school)

*Note alternative patterns mutóro and mutóro.

Note: marking of lowered high tone by (˘) is now discontinued, except for word-final lowering before following high.

13 / Section 6 / Chidimbu chéchitánhatú

Pattern : Uyu/iyi ú/ínonzi mu/mi—, ndízvo heré? Hóngu, uyu/iyi mí/mí—.
This is/these are called (a) —/s, is that right? Yes, this is/these are (a) —/s.

Models : { Uyu únonzi mití, ndízvo heré? Hóngu, uyu mítí.
{ This is called a tree, is that right? Yes, this is a tree.
{ Iyi ínnonzi mití, ndízvo heré? Hóngu, iyi mítí.
{ These are called trees, is that right? Yes, these are trees.

Uyu únonzi mití, ndízvo heré?	Hóngu, uyu mítí.
munhá (village)	músha.
musúo (door)	músuo.
mutóro (load)	mútoro.
musáná (back)	músana.
mwedzi (moon, month)	mwédzi.
musasá (sp. tree)	músasá.
mukaka (milk)	múkaka.
muvirí (body)	múvirí.
munda (field)	múndá.
Iyi ínnonzi mití (trees)	iyi mítí.
munhá (villages)	músha.
musúo	músuo.
musasá	músasá.
muvirí	múvirí.
munda	múndá.



(The musasa tree is called by the Shona name in Zimbabwe English. It comes into leaf in or about September/October, and the young leaves are flame-coloured; forests of musasa trees are a well-known attraction. Most names of trees are in the mu-mi- (3/4) class.)

13 / Section 7 / Chidimbu chechinomwé

Pattern : — í—. í——í? / í——í?
This is these are (a) ——. What sort of (a) —/s is it/are they (Lit. it is/they are (a) —/s what?)
Model : Uyu mwána Mwánaí?
This is a child. What sort of a child is it?

13 / Section 7 / contd.

Uyu mwána.
 Ava vána.
 Uyu múti.
 Iyi miti.
 Iri íbása (work).
 Aya máruva (flowers).
 Iri íjira (cloth).
 Aya mátemo (axes).
 Idzi ímómbe.
 Uyu múnhú (person)
 Ava vánhú.
 Ichi chinhu (fr. chinhu, thing).
 Idzi ímhuká.
 Iyi ímhuká (fr. mhuká, animal).
 Ava vásikaná.
 Idzi ínhumbí.

Mwánaí?
 Vánaí?
 Mútií?
 Mítií?
 Íbásaí?
 Máruvaí?
 Íjiraí?
 Mátemoi?
 Ímómbei?
 Múnhui?
 Vánhui?
 Chínhui?
 Ímhukái?
 Ímhukái?
 Vásikanái?
 Ínhumbíi?



13 / Section 8 / Chidimbu chéchisére

Pattern : Ndinódá —.
 I want a/some —/s.

Model : Ndinódá bása.
 I want work.

Unódá —i/-i?
 What sort of —/s do you want?
 (lit. you want —/s what?)

Unódá básaí?
 What sort of work do you want?

Ndinódá bása.
 máruva.
 úpfu (flour).
 mafútá (oil, fat).
 nhumbí.
 imbwá (dog).

Unódá básaí?
 máruvaí?
 úpfuí?
 mafútái?
 nhumbíi?
 imbwái?

LESSON 14 / CHIDZÍDZO CHÉGUMI NEZVINA

14 / Section 1 / Chidimbu chechiposhi

Pattern : Ndifani aká(¿)——?

Who (is it who) ——ed?

Model : Ndifani akánzwa mazwi áké?

Who understood his words?
(Lit. it is who who....)

Ndifani akánzwa mazwi áké?

akápindura (answer).

akásara kumushá (remain at
the village).

akámubátsirá (help him).

akánya kuzotarisa (come to look).

akáenda kunovábátsirá (go to
help them).

akáteerera chaákaréva (listen
to what he said).

Hakuná munhu aká(¿)——.

Nobody ——ed. (Lit. There has not
a person who....)

Hakuná munhu akánzwa mazwi áké.

There is nobody who understood his
(Lit. There has not a person who...

Hakuná munhu akánzwa mazwi áké.

akápindura. /

akásara kumushá.

14 / Section 2 / Chidimbu chechipiri

Pattern : Wa/maká—— —— heré?

Have you ——ed ——?

Model : Wakáita chawákaúdzwa heré?

Have you done/did you do
what you were told?

Hóngu, —áka——wa svondo rakápera.
(or, svóndo...)

Yes, it was/they were ——ed last week.

Hóngu, chákáitwa svondo rakápera.

Yes, it was done last week.

Wakáita chawákaúdzwa heré?

Wakányora tsamba (write letter)

Makávamba basa (begin the work)

Makárápa varwéré (treat the sick people)

Wakátema muti (chop down tree)

Wakáreva mazwi (speak words)

Wakápa mwaná chaákakúmbirá
(give the child what he asked for)

Hóngu, chákáitwa svondo rakápera.

yákanyórwá (was written) svóndo

rakávambwa (was begun)

vákárápwa (they were treated)

wakatémwá (it was chopped down)
svóndo

ákaréhwá (they were spoken) svó

ákapihwá (he was given) svóndo

14 / Section 2 / contd.

Makáuraya mbúdzí dzésé
(kill all the goats)

Wakánwa mushongá (drink medicine)

dzákauráyiwa (they were killed)
svondo

wákanwiwá (it was drunk) svóndo

14 / Section 3 / Chidimbu chechitatú

Pattern : W/Maká---a --- heré?

Have you/Did you ---

Model : Wakáita chawákaúdzwa heré?

Did you do what you were
told?

Kwéte, ha-íná ku---wa.

No, it/they was/were not ---ed.

Kwéte, hachíná kúitwa.

No, it was not done.

Questions are as for Section 2, with the sixth omitted.



Kwéte, hachíná kúitwa.

hainá kunyórwá.

haríná kúvambwa.

haváná kúrapwa.

haúná kutémwá.

haáná kupihwá.

hadzíná kuúráyiwa.

haúná kunwiwá.

14 / Section 4 / Chidimbu chechina

Pattern : --- ha-íná ---.

This } ---(s) has } no ---.
These } have }

Model : Uyu murúme haáná pfúti.

This man has no gun.

Handidí --- --siná ---.

I do not like/want (a) ---(s)
which has } no ---.
who have }

Handidí murúme asíná pfúti.

I don't want a man who has no }
without a } gun

Uyu murúme haáná pfúti.

Ava vakómaná haváná njéré (intelligence).

Uyu mukónó haúná nyangá (bull, horns).

Iri jékó haríná chibátó (sickle, handle). --dì jékó risíná chibátó.

Iyi imbá hainá denga (house, roof*).

Idzi tsika hadzíná matúró (customs,
usefulness).

Handidí murúme asíná pfúti.

vakómaná vasíná njéré.

mukónó usíná nyangá.

imbá isíná denga.

tsika dzisíná matúró.

* Also means 'sky'.

14 / Section 4 / contd.

Aya mafútá haáná múnhuhwi.
(fat/oil, nice taste)

mafútá asiná munhuhwi.

Ichi chigero hachiná mhinzo (scissors,
sharpness).

chigero chisiná mhinzo.

15 / Section 5 / Chidimbu chéchishámu

Pattern : Wati wá— a — heré?
Matí má— a — heré?

Have you (sg/pl) —ed the — y

Hóngu, ndaká— a —ésé
márimwezuro.

Yes, I —ed it/them all the day
before yesterday.

Hóngu, taká— a —ésé mazúvá
máiri akápera.

Yes, we —ed it/them all two da
ago.

(* -iri alternative to -viri; akápera lit. 'which
have finished'.)

Models : { Wati wánwa mushongá heré?

Have you taken (lit. drunk) the
medicine yet?

{ Hóngu, ndakáunwá wésé márimwezuro.

Yes, I took it all the day before
yesterday.

{ Wati wátáurira vanhu heré?

Have you told the people yet?

{ Hóngu, ndakávataurira wésé
mazúvá máiri akápera.

Yes, I told them all two days ago

Wati wánwa mushongá heré?

Hóngu, ndakáunwá wésé márimwezuro.

Matí mátóra mitóro

takáitórà yésé

mápédza basa (finish the work)

takáripédzà résé

Wati wányóra (write letters)

ndakádzinyóra dzésé

wáona ahámwari dzákó (see your
friends)

ndakádziónà dzésé (high tone ver)

Wati wátáurira vanhu

ndakávataurira wésé mazúvá máiri
akápera.

wábiká chibahwé

—chibika chésé

Matí máverénga zvidzifdzo

takázviverénga zvése

mádzoséra mari (give back the
money)

—idzóséra yésé

Wati wáwaná mómbe dzákó (find your
cattle)

ndakádzíwana dzésé (low tone ver)

14 / Section 6 / Chidinbu chéchitánhatú

Pattern : '----i ----?

'----- na/ne/no-----.

Model : Vánaí ava?

Vákomaná návasíkaná.

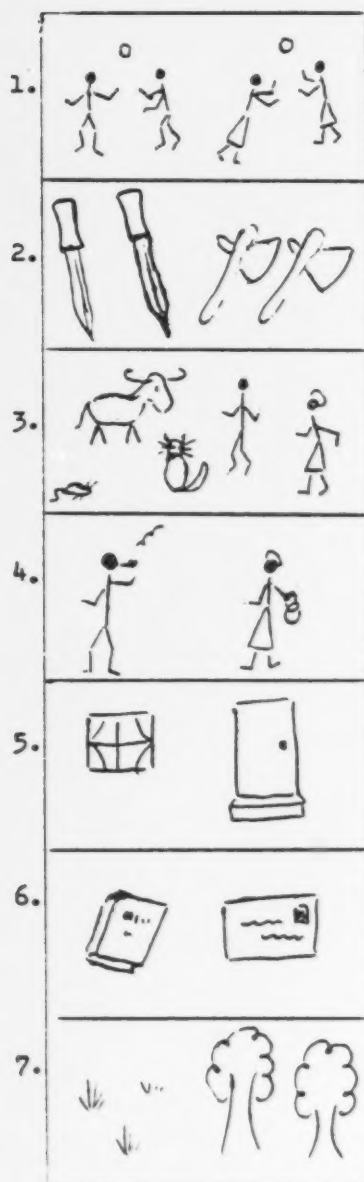
What sort of ---/s is/are this/these?

It is a/they are ---(s) and ---(s).

What sort of children are these?

They are boys and girls.

Tarísá mifánánidzo (look at the pictures)



Vánaí ava?

Vákomaná návasíkaná.

Zvómboi (tools) izvi? '----- námatémó.

Zvisíkwai (creatures) ímhuká navánuhu.

Vánuhuí

'----- nómkádzi.

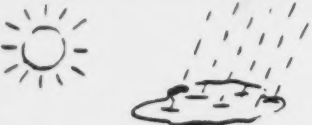
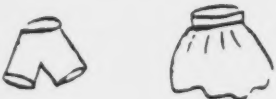
Zvinhuí izvi?

Ifáfitera nómusúo.

íbhuku netsámba.

Úswa (uswá, grass, némiti).

14 / Section 6 / contd.

8.		Zvínhui izvi?	Múti nezvigaro.
9.			Mwédzi négore (cl)
10.			Ízuva nésvura.
11.		Ínhumbíi idzi?	Kábúdura nérokwe (Kabudura - shorts rókwe also 'skirt')
12.		Ímhukái idzi?	Ímbwa nemómbe.
13.		Vánhui ava?	Mwána nababá wáké (his father).
14.			Vána naamái vávó.

LESSON 15 / CHIDÍÍDZO CHÉGUMI NÉZVISHÁNU

15 / Section 1 / Chidimbu chechiposhi : possessive adjective, object infix in past of before today.

From now on, the subject of the lesson section will be stated, instead of a 'pattern' being given. Models are shown as before, but with underlining of important points.

Models : Vaeni vákaóná mwaná wákó heré?	Did the visitors see yourchild?
Hóngu, mwaná wángu vákamúóná.	Yes, <u>my</u> child, they saw <u>him</u> . (= Yes, they saw my child)
Mukóma wákó ákávéza mupini wédemo heré?	Did your elder brother carve the handle <u>of the axe</u> ?
Hóngu, mupini wáro ákaúvéza.	Yes, the handle <u>of it</u> (<u>its</u> handle), he carved <u>it</u> .

Vaeni vákaóná mwaná wákó heré?	Hóngu, mwaná wángu vákamúóná.
Makudo ákadyá chibahwé chényú (baboons, eat your (pl) mealies)	chibahwé chédú (our) ákachidyá.
Mudzíídzisi ákanyórérá babá wákó	babá wángu ákamúnyórérá.
Vanhu vákatéérérá mazwi áshe (the words of the chief)	mazwi áké (his) vákaátéérérá.
Shumba yákarúma mbúdzi dzényú (lion, 'bite' your (pl) cattle = kill them)	mbúdzi dzédú yákadzírúma.
Vakómaná vákabá (steal) bhásikoro rábabá	bhásikoro ráké vákaribá.
Vasévenzi vákágádzira zvegó zvédzimbá (workmen, mend the walls of the houses)	zvegó zvádzo (their) vákazvigádzira
Amái vákávácha nhumbi dzávaná	nhumbi dzávó (their) vákadzívácha
*Mukóma wákó ákávéza mupini wédemo (your elder brother, carve the handle of the axe)	mupini wáro (its) ákaúvéza.
Ákábvúnza amái wávaná (question the children's mother)	amái wávó (their) ákavábvúnza.
Chirembá ákarápa ruókò rwéshamwarí yákó (doctor, treat your friend's arm/hand)	ruókò rwáké ákarúrúpa.**

* elder brother of male, elder sister of female.

** rwáké 'his' is 'notional' agreement, since 'friend' is a human being.

The strict class agreement, rwáyo, is also acceptable (agreeing with shámwarí, Class 9).

15 / Section 2 / Chidimbu chechipiri : possessive prefix attached to noun.

Models :	{ ínhumbi dzáani idzi?	To whom to these clothes belong? (lit. They are the clothes of whom, these?)
	{ ínhumbi <u>dzómwaná</u> , sokúfunga kwángu.	They are the clothes <u>of</u> a child, in my opinion (lit. like my thinking).
	{ Rúrimi rwéi urwu?	What does this tongue belong to? (Lit. It is the tongue of what, this?)
	{ Rúrimi <u>rwényoka</u> , sókuónà kwángu.	It is the tongue <u>of</u> a snake, as far as I can see (lit. like my seeing).

(The left-hand article(s) belong(s) to the right-handed person, creature or object.)

1.			Inhumbi dzáani idzi?	ínhumbi dzómwaná, sokúfunga kwángu.
2.			Múswé wéi uyu? (muswé, tail)	 wéshumba (shúmba, lion)
3.			Rúnyangá rwéi urwu?	rwemómbe
4.			Méso éi aya? (mesó, eyes)	omínhu (person)....
5.	heré?	chíZezúru	Izwi réi iri? (izwi, word)	 rechíZezúru (Zezuru language)
6.			Rúrimi rwéi urwu? (tongue)	 rwényoka (snake), sókuónà kwángu.

15 / Section 2 / contd.

7.			Mázai éi aya? (eggs)	 eshiri (shiri, bird)
8.			Músha wáani uyu? (village)	 wavánu
			Mwána wáani uyu?	 wáshe (ishé, chief)
10.			Chigáro cháani ichi?	 chámambo (mambo, king)
11.			Ípfumo ráani iri? (pfúmó, spear)	 rábabá (father)

15 / Section 3 / Chidimbu chechitatú : imperative with object infix.

Models :	Ndórasa marara heré?	Shall I throw away the rubbish?
	Hóngu, <u>árase</u> , úsatí wáendá <u>kúmushá</u> .	Yes, <u>throw it away</u> , before you go home.
	Tóbvúnza babá wédú heré?	Shall we ask our father?
	Hóngu, <u>múbvunzéi</u> , kana <u>muchigóná</u> .	Yes, <u>ask him</u> , if you can.

Ndórasa marara heré?	Hóngu, árase, úsatí wáendá <u>kúmushá</u> .
tema húní (chop firewood)	dzitéme
unza mukaka (bring milk)	úúnze
dya sadza	ridye
kubátsirá (help you sg)	ndibátsiré
kupérékédzai (accompany you pl)	típérékédzé
Tóbvúnza babá wédú heré?	Hóngu, <u>múbvunzéi</u> , kana muchigóná.
tákura mitóro (carry, loads)	ítakúrei

15 / Section 3 / contd.

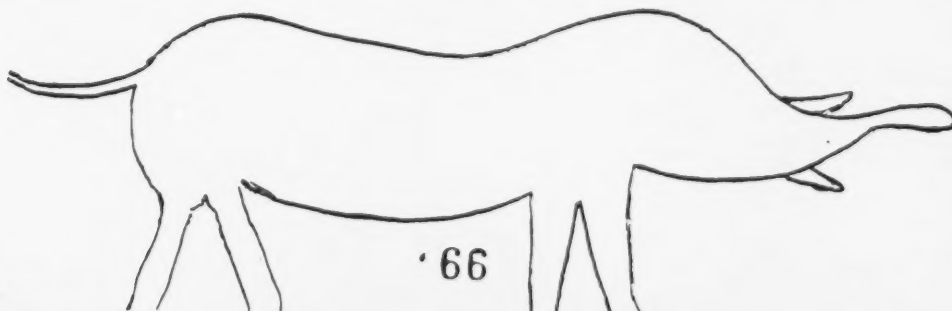
chéngeta mari (keep/look after money)	ichengétei
gádzira zvigaro	zvigadzira
ita zvaákaréva (do what he said)	zviitéi
tévera vaná (follow, children)	vátévéri

15 / Section 4 / Chidimbu chechina : Class 11 and concords.

Answer questions in negative, or contradict statements, as shown.

Models :	{	Rukova rwázara némvura heré?	Hamhénó, zvime rwakova harúna kuzára némvura.
	{	Is the river full of water? (Lit. has it become full....)	I don't know, perhaps the river is not full of water (lit. has not become full)
	{	Haána rúsero heré? Has she no winnowing basket?	Ndiné idi rokúti rusero ánarwó. I am sure she has a winnowing basket. (Lit. I have the truth of that a w.b. she has it.)

Rukova rwázara némvura heré?	Hamhénó, zvime rwakova harúna kuzára némvura.
Rugwaro (book) harúna kúsvika mangwánani áno	rugwaro rwásvika.
Rwendo harúsi rúrefú (journey, not be long)	rwendo rúrefú.
Runyangá rwenzou harúna mhinzo (elephant's tusk, not 'have sharpness')	runyangá rwenzou rúne mhinzo.
Ruókò rúcharwádzá (arm, still cause pain)	ruókò harúcharwádzá (no longer....)
Haána rúsero	Ndiné idi rokúti rusero ánarwó.
Rukúkwe harúsi rwáké (mat, not be his/hers)	rukúkwe ndórwaké.
Urwu rungano hatiná kurúnzwá svondo rakápera (this tale, didn't we hear it last week)	urwu rungano takárunzwá
Rurimi rwákarwádzá	rurimi harúna kurwádzá.



15 / Section 5 / Chidimbu chéchishámú : plurals of Class 11.

Put statement into plural, adding -ésé 'all', or -ípi ná-pi 'all whatever, absolutely all'.

Models :	{ Rukova <u>rwázara</u> <u>némvura</u> heré?	Is the <u>river</u> full of water?
	{ Hóngu, <u>hova</u> <u>dzésé</u> <u>dzázara</u> <u>némvura</u> .	Yes, <u>all the rivers</u> are full of water.
	{ Rudzi <u>rúpi</u> <u>norúpi</u> <u>rúne</u> <u>tsika</u> <u>dzárwo</u> heré?	Has every <u>nation</u> <u>its</u> (own) customs?
	{ Hóngu, <u>marudzi</u> <u>ápi</u> <u>naápi</u> <u>áne</u> <u>tsika</u> <u>dzáo</u> .	Yes, <u>all nations</u> <u>whatever</u> have their (own) customs.

Rukova rwázara némvura heré?

Hóngu, hova dzésé dzázara némvura.

Urwu rukúkwe ndórwaké

idzi húkwe dzésé ndédzaké.

Rurimi rwavánu rwákasiyána nórwavárunu
(language of the Africans is different
from that of the Europeans; note
past tense)

ndimi dzésé dzákasiyána (all
languages differ from each
other).

Urwu rungano wakáruvérenga

idzi ngano dzésé ndakádzivérenga.

Rwendo rwákè rúrefú

nzendo dzákè dzésé indefú.

Rudzi rúpi norúpi rúne tsika dzárwo

marudzi ápi naápi áne tsika dzáo.

Rugwaro rwákó wakáruvérenga

magwaro ángu ésé ndakáavérenga.

15 / Section 6 / Chidimbu chéchitánhatú : indicative past of before today.

Repetition: each example said once only.

ndakádya	I ate (before today)
ndakáuya	I came
ndakákanganwa	I forgot
ndakáteerera	I listened (to)

High tone verbs, 1st
and 2nd persons

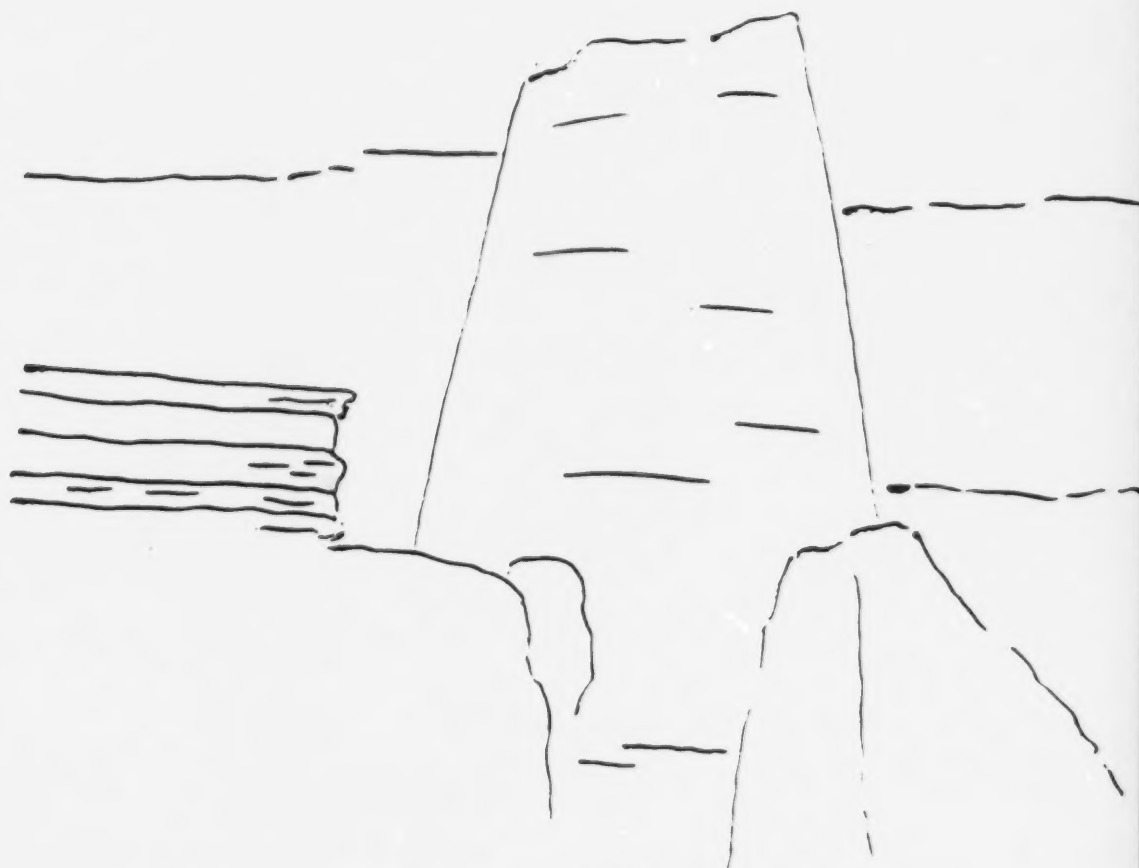
ákadyá	he ate
ákaúyá	he came
ákakángánwá	he forgot
ákatéérera	he listened (to)

High tone verbs,
3rd persons and classes

ndakábvá	I came from
ndakásvika	I arrived
ndakátárisa	I looked (at)
ndakágádzirisa	I sent to be mended, corrected

Low tone verbs, 1st
and 2nd persons

ákábvá	he came from	Low tone verbs,
ákásvika	he arrived	3rd persons and classes
ákátárisa	he looked (at)	
ákágádzirisa	he sent to be mended	
ndakáridyá	I ate it	High tone verbs, 1st
ndakárióná	I saw it	and 2nd persons, with
ndakáchikángánwá	I forgot it	object infix
ndakáchitéérera	I listened to it	
ákaridyá	he ate it	High tone verbs, 3rd
ákárióná	he saw it	persons and classes, with
ákachikángánwá	he forgot it	object infix
ákachitéérera	he listened to it	
ndakáribika	I cooked it	Low tone verbs, 1st
ndakáritárisa	I looked at it	and 2nd persons with
ndakárigádzirisa	I sent it to be mended	object infix
ákaribika	she cooked it	Low tone verbs, 3rd
ákaritárisa	he looked at it	persons and classes,
ákarigádzirisa	he sent it to be mended	with object infix



LESSON 16 / CHIDZÍDZO CHÉGUMI NÉZVITÁNHATÚ

16 / Section 1 / Chidimbu chechiposhi : general present tense.

Answer questions in affirmative, replacing time-expressions as shown.

Models :	{ Imí <u>munórará</u> riinhi?	<u>Tinórará</u> mánherú.
	{ When do <u>you (pl)</u> go to bed?	<u>We go to bed</u> in the evening(s).
	(-rará : lie down, go to sleep, go to bed	
	{ <u>Unóúyá</u> kúnó kazhinjí heré?	<u>Ndinóúyá</u> kúnó mazúvá ósé.
	{ Do <u>you (sg)</u> come here often?	<u>I come</u> here every day (lit. days all).

Imí <u>munórará</u> riinhi?	<u>Tinórará</u> mánherú.
Zúvá rinodóká riinhi? (sun, set)	Rinodóka manherú.
Misúo inopfigwá	inopfigwa
Munóenda kuchikóro	Tinóenda
Unóúyá kúnó kazhinjí	Ndinóúyá kúnó mazúvá ósé.
Uyu mukómaná ánononoka (this boy, be late)	
Iwé unóbika (<u>you</u> sg)	Ini ndinóbika (<u>I</u> cook)
Matsamba ánosvika	ánosvika
Izvi zvinoitika (this happens)	Zvinoitika

16 / Section 2 / Chidimbu chechipiri : 'direct' relative of general present.

Model : Iyi mvúrá <u>haipisé</u> .	This water <u>isn't</u> hot.
Así tinódá mvúrá <u>inópisa</u> .	But we want/need water <u>which is hot</u> (hot water).

Iyi mvúrá haipisé.	Así tinódá mvúrá inópisá.
Ichi chitima hachichimbizé (train, be fast)	---dá chitima chinóchimbizá.
Uyu swaná haadí kudziidzá (want, to learn)	swaná anódá kudziidzá.
Ava vakómaná havátéérere	vakómaná vanótéérera.
Iri bángá haripinzé (be sharp)	dá bángá rinópinza.
Iyi nyama hainaké (taste nice)	dá nyáma inónaka.
Uyu murúme haágoné kufámbá (be able, to walk)	murúme anógona kufámbá.
Ava vaná havátaúre chirungu (speak, English)	vaná vanótaura chirungu.
Aya maruva haánhuhwíre (flowers, have pleasant perfume)	máruva anónhuhwira.

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16 / Section 3 / Chidimbu chechitatú : negative general present.

Model : <u>Unózivá</u> kwaánógará heré?	Do <u>you know</u> where he lives?
Kwéte, <u>handizivé</u> kwaánógará.	No, <u>I don't know</u> where he lives.
Unózivá kwaánógará heré?	Kwéte, handizivé kwaánógará. (high verbs)
Iyi michero inodyiwá navánuhu (fruits are eaten by humans)	haidiyé navánuhu (by people).
Vaná ványotyá imbwa (fear the dog)	havátye imbwa.
Uyu mushongá únobátsirá	haúbátsiré.
Ánodá kuúyá newé (come with you sg)	haádi kuúyá neni (with me). (-dí
Zúvá rinopenya usikú (sun, shine, at night)	haripenyé usikú. (low verbs) irreg
Unótaura chirungu	handitaúre chirungu.
Hámá dzákó dzinogara Haráre (your relations, live, in Salisbury)	hadzigaré Haráre.
Ava vanhu vánobva kure (come from, far away)	havábve kure.
Babá wákó ánogamuchira matsamba mazhinji (your father, receive, much correspondence)	haágamúchire matsamba mazhinji.

16 / Section 4 / Chidimbu chechina : negative direct relative, present general t

Model : Chibahwé <u>hachikúiré</u> ; chódíridzwa heré?	
The maize <u>isn't growing</u> ; is it to be watered? (lit. <u>doesn't grow</u>)	
Hóngu, chibahwé <u>chisingakúre</u> chinofánirá kúdiridzwa	
Yes, maize <u>which doesn't grow</u> should be watered.	
Chibahwé hachikúiré; chódíridzwa heré? (grow; be watered)	Hóngu, chibahwé chisingakúre chinofánirá kúdiridzwa.
Uyu swaná haádi kudziidzá; ómýiwa (be admonished, reprimanded)	swaná asingadi kudziidzá ánofánirá kúrayiwa.
Iyi svúrá haipisé; yóiswa pachotó (put, on the fire: lit. fireplace)	svúrá isingapise inofánirá kúiswa pachotó.
Ava vaná havaná kubúdiríra muzviedzo; vóbatsirwa (succeed in examinations; be helped)	vaná vasingabúdiríre muzviedzo vánofánirá kubátsirwa.
Iyi nyama hainaké; yóraswa (tsate nice; be thrown away)	nyama isingánaké inofánirá kuráswá.
Iyi tsamba haíveréngéke; yópiswa (be legible; be burnt)	tsamba isingáveréngéke inofánirá kupíswa.
Ava vaná havátaúre chirungu; vódziidziswa (be taught)	vaná vasingátaúre chirungu vánofánirá kudziidziswa.
Iri bángá harípinzé; róródzwa (be sharp; be sharpened)	70 bángá risingápinzé rínofán kúrodzwa.

16 / Section 5 / Chidimbu chéchishánú : 'inverted' relative; stabilized demonstrative.

Model : Babá ánorévá rukúkwe rúpi?

Which mat does Father mean?
(Father speaks (of) mat which?)

Rukúkwe runórévá babá ndóúrwu.

The mat Father means is this one.
(The mat which means Father, it is this one.)

Babá ánorévá rukúkwe rúpi?

Rukúkwe runórévá babá ndóúrwu.

Mombe dzinonwá mvúrá ipi?

Mvúrá inónwá mómbe ndeiyi.

Vanhu vánogara panzvimbo ipi?
(at which place?)

Nzvimbo inógara vanhu ndeiyi.

Chirembá ánokúpá múshongá úpi?

Mushongá unóndípá chirembá ndóuyu.
(which the doctor gives me)

Amái vákó vánosévénzésa mitsváiro ipi?
(use, brooms)

Mitsváiro inósévénzésa amái vāngu ndeiyi.

Ambúya vánorévá machírá ápi?
(old lady/grandmother)

Machírá anórévá ambúya ndaáya.

Vanhu vánoitei? (do what?)

Zvinóita vanhu ndeizvi (what people do is this).

16 / Section 6 / Chidimbu chéchitánhatú : sa-/se-/so- 'like'

Model : Shiri dzinobhururuka, néndegewó dzinobhururuka.
Birds fly, and aeroplanes also fly.

Zviròkwázvo, ndége dzinobhururuka seshiri.
It's quite true, aeroplanes fly like birds.

(Zviròkwázvo lit. 'they are things genuine')



Shiri dzinobhururuka, néndegewó dzinobhururuka.

Zviròkwázvo, ndége dzinobhururuka seshiri.

Mwaná mudiki ánochéma, naiyewó ánochéma.
(small child; weep; and he also)

ánochéma sómwaná mudiki

Tsuro inomhanya, nómwaná wákowó inomhanya.
(hare; run; your child)

wāngu inomhanya setsúro.
(my)

Vafirwa vánotambudzika, naivowó vánotambudzika.
(Those who have been bereaved; be distressed;
and they also)

sévafirwá.

Mabhwe mákukutu, nomwóyo wákewó múkukutu.
(stones; -kúkútú hard; heart)

samábhwe.

Zúvá rinopenya, néhope dzávowó dzinopenya.
(faces - hópe)

sézuva.

Vakúrú váne úngwarú, naiyewó áne úngwarú.
(old people; wisdom)

sávakurú.

Iye íbenzi, neniwo ndiri benzi.
(he; stupid person; and I also)

urí benzi saiyé.

LESSON 17 / CHIDZÍDZO CHÉGUMI NEZVÍNOMWÉ

17 / Section 1 / Chidimbu chechiposhi : past consecutive tense.

Model : Takáona shumba ndókuvamba kudedera nókutyá.

We saw a/the lion and then began to tremble with fright.
(Lit. with being afraid.)

Hóngu, takáona shumba, tikavamba kudedera nókutyá.

Yes, we saw a/the lion, and (we) began to tremble with fright.

Note : the situation is envisaged as two people talking to a third. The first makes a statement, the second (i.e. you) corroborates it.

Takáona shumba ndókuvamba kudedera nókutyá.

Hóngu, takáona shumba, tikavamba kudedera nókutyá.

Ákáédzazvé ndókugona.

Ákáédzazvé, akagona.

(try again, be able)

Ákágámuchira rugwaro ndókurúvérenga.

ákágámuchira rugwaro, akarúvéren.

Mwaná ákáramba kunwá múshonga ndókufá.

akafá.

(refuse)

Vákásvika ndókukwázisá amái wáwó.

wakakwázisá amái wá

(greet)

Takápinda muchikóro ndókuóná vaná.

tikaóná vaná.

Mukádzi ákáenda kuchitóro ndókuténgá upfu (meal).

akaténgá upfu.

(store)

Vanhu vakadyá nyáma yakáipa ndókurwára.

wakarwára.

(bad)

Iye ákasimúká ndókubúdá mumbá.

akabúdá mumbá.

(stand up)

Iwé wakápinda mumanda wédú ndókná chibahwé.

ukabá chibahwé.

17 / Section 2 / Chidimbu chechipiri : 'until...finally', using past consecutive

Model : Vakafámbá vakazoneta, ndizvo heré?

They travelled and finally got tired, isn't that so?

Hóngu, vakafámbá, vakadákára, vakazoneta.

Yes, they travelled, and they ended (by), and they finally got tired.
(= until in the end they finally got tired)

Vakafámbá vakazoneta, ndizvo heré?

Hóngu, vakafámbá, vakadákára, vakazone

Wakámmirirá ákazosvika

ndakámmirirá, akadákára, akazo

(you waited for him; he finally arrived)

Twaná twakadyá túkazogútá

tukadákára, tukazogú

(little children; finally were satisfied)

17 / Section 2 / contd.

Makágogodza vakazokúzáúriraí
(you pl knocked; they finally opened to you)

Búndù rákazvimbá rikazopútiká
(boil, swelling; swell up; finally burst)

Kakómaná kákakwirá kákazosvikira pamusóro pegómo
(little boy; climb; finally got to the top
of the mountain)

Mvúrá yákánaya síkú nésikati, rukova rukazopúnzirá
(rain day & night; river finally flooded)

Chirémá chákátsvaka* mutóndóro wácho chikazoúwana
(cripple; walking-stick; finally found it)

vakadákará, vakazotizárúira.

rikazopútiká.

kakazosvikira....



17/ Section 3 / Chidimbu chechitatú : consecutive past after kana 'if'

Model : Ngátiti munhu mukúru áfa, vaZezúru vánorová gúvá heré?
Let us say (= supposing) an adult person has died, do the Zezuru
people beat the grave?*

Hóngu, kana munhu mukúru akafá, vaZezúru vánorová gúvá.
Yes, if an adult person has died/dies, the Zezuru beat the grave.

Ngátiti munhu mukúru áfa, vaZezúru vánorová gúvá heré?

Hóngu, kana munhu mukúru akafá, vaZezúru
vánorová gúvá.

mashányirwa naváeni, mukádzi ndéanóita basa
(you have been visited; is the one who
does)

kana tikashanyirwá naváeni

ndasévenza zvakásimba, ndinózopiwá múbairo
(work; hard; I will be given; reward/
prize)

ukasévenzá zvakásimba,
unózopihwá múbairo

mamúona, munózmútáurira masoko

tikamúóná, ti-

vabereki várámbara, vaná vánoenda nómurúme
(parents; divorce)

vakarambana

mabhizá ánhúhwidza ropa, ánotyá
(horses; smell; blood)

ákanhuhwidza

mvúrá hainá kúnaya, vanhu vánoshaya
zvókudyá***
(lack: food)

ikasanaya

haaná kúdzoka, unózosúwa
(return) (be sad/upset)

akasadzoka, ndi-

* -tsvaka : Manyika equivalent of -tsvaga 'seek'.

** 'Beating the grave' : ceremony at which the estate of the deceased is distributed among the heirs. This takes place anything up to a year after the death.

*** zvó-kudyá lit. 'things for eating, something to eat'; often also 'crops'.

17 / Section 4 / Chidimbu chechina : -nga-e potential tense.

Model : Unódá kúti ndísaré heré? Do you want me to stay behind?
(Lit. that I should stay behind)
Nhái, ungásare heré? Oh, would you stay behind?

Unódá <u>kúti ndísaré</u> heré?	Nhái, <u>ungásare</u> heré?
nditsváiré kunzé (sweep, outside)	ungátsvaire kunzé
ndikúpe <u>mázano</u> (give you some advice)	ungándipé <u>mázano</u>
ndikubátsiré	ungándibátsiré
tiéndè <u>zvinó</u> (go, now)	mungáende <u>zvinó</u>
títáure <u>chiShóna</u>	mungátáure <u>chiShóna</u>
tikutévère (follow you)	mungánditévère
tigárè <u>pánó</u> (sit, here)	mungágáre <u>pánó</u>

17 / Section 5 / Chidimbu chéchishámí : dáí and consecutive past.

Model : Ngátiti izvi zváitika, mungásuwe heré?
Supposing this has happened, would you be upset?
Hóngu, dáí izvi zvíkaitika, chókwadí tingásuwe.
Yes, if this were to happen, certainly we should be upset.

Ngátiti izvi <u>zváitika</u> , mungásuwe heré?	Hóngu, <u>dáí izvi zvíkaitika</u> , chókwadí tingásuwe.
nyóká yápinda mumbá, mukádzi wákó ángatyé (suppose a snake has got into the house, would your wife be scared?)	dáí nyóká <u>ikapinda</u> mumbá...wár
takúmbira kuná babá, ángábvúme (ask; * from father; agree)	tikakúmbirá kuná babá
(negative) chitima hachiná <u>kúsvika</u> , ungáshatirwe (get angry)	chikakasvika, ...ndingáshatirwe (swere not to arrive)
rukova harúná kuzará, tingágóne kuyambuka (be able; to cross)	rukasazará...tingágóne...
ndakúudza zvandinoziva, ungápike kuti uchándibátsirá (supposing I have told you what I know, would you swear that you will help me?)	dáí ukandiúdzá zvaúnoziva, chókwadí ndingápike kuti ndichákubátsirá.
ndakúposha bhásikoro rángu, ungándidzósere mangwáná (lend you)	(return (it) to me; tomorrow) ukandipóshá...ndingákudzósere

17 / Section 6 / Chidimbu chéchitánhatú : Classes 12/13 (diminutive)

- Models :
- { Kamwaná kamwé cheté ndékari kuchémá heré?
One small child, is it he who is crying? (Is it one little child who...?)
 - { Kwéte, twaná tuzhinji ndóturi kuchémá.
No, many little children, it is they who are crying. (...it is many....who....)
 - { Utwu tukómaná twésè túnokúnétsa heré?
Do all these little boys annoy you?
 - { Kwéte, aka kakómaná kamwé chéte ndékanóndinétsa.
No, this one little boy is he who annoys me.

Kamwaná kamwé cheté ndékari kuchémá heré?

Wakáuraya kashiri kamwé (one little bird)

Wakábata kamhutu...ukakáuráya
 (catch; insect/mosquito; kill it)

Utwu tukómaná twésè túnokúnétsa

Twaná twényú twésè twákarwára
 (all your pl little children)

Tukova twésè twáoma (streams)

Kwéte, twaná tuzhinji ndóturi kuchémá.

ndakáuraya tushiri tuzhinji.

ndakábata tu- ... ndikatwúúráyá

aka kakómaná kamwé chéte
 ndékanóndinétsa.

kamwaná kángu ... ndékakárwara.

kakova ... ndékaómá.



LESSON 18 / CHIDZÍDZO CHÉGUMI NÉZVISÉRE

18 / Section 1 / Chidimbu chechiposhi : -o-a tense.

Models :	Ndinódá kúti múyé.	I want <u>you to come</u> .
	Ko, <u>tóuya</u> zvinó heré?	Well, <u>are we to come</u> now?
	Anodá kúti misúo <u>izárúrwe</u> .	He wants the doors <u>to be shut</u> .
	Ko, yózáúrwa rinhi?	Well, when <u>are they to be shut</u> ?

Ndinódá kúti múyé.	Ko, <u>tóuya</u> zvinó heré?
murvére ánwé múshongá. (the patient to take the medicine)	ónwa (is he to drink?)
vaná vátóré zvígáro.	vótora
útsváiré mumbá. (you to sweep the inside of the house)	ndótsvaira
imbwá idáidzwé. (the dog to be called)	yódaidzwa

Anodá kúti misúo izárúrwe.	yózáúrwa rinhi?
mombe dziyámbúke rukova. (the cattle to cross the river)	dzóyámbuka
múvámbe bása. (you pl* to begin work)	ndóvámbe
vaná vápféké nhumbi dzakáchéna. (the children to put on clean clothes)	vópféka
maruva ádiridzwe. (the flowers to be watered)	ódiridzwa



18 / Section 2 / Chidimbu chechipiri : prepositional passive.

Models :	Zvimwe vánozokumirirá.	Así handidi kumirirwá.
	Perhaps they will wait for you.	But I don't want to <u>be waited</u> for.
	Áchafá nenzára, nokúti haágoné kuzvibikirá.	
	He/she will die of hunger, because he/she can't cook for him/herself.	
	Kudáro ákafánirá kúbikirwa, zvimwe ángafé nenzára.	
	In that case he must <u>be cooked for</u> , otherwise he may die of hunger.	

*Here used as 'honorific pl', to address one person.

18 / Section 2 / contd.

Zvimwe vano ^o zokúmirirá.	Asi handidi kumirirwa
áno ^o zokútaú ^u rira masoko akáipa. (he will speak to [= tell you] bad news)	kú ^u taurirwa masoko....
mapú ^u risa áno ^o zokútó ^o rerá imbwa yáko. (police, take away from you your dog)	kutó ^o rerwa imbwa yangu.
mbavhá dzino ^o zokúbirá mari yáko. (thieves, steal from you your money)	kubirwa mari yangu.
amá ^u i váko vano ^o zofá. (your mother will die)	kufirwa náamá ^u i vangu. (be died for by my mother = be bereaved of)
Áchafá nenzára, nokúti haágoné kuzvibikirá. Kudáro ákafánirá kúbikirwa, zvimwe ángafé nenzára.	
Mukóma wangu ácharásá mari yáke, ... kuzvichengeterá. (My elder brother, lose his money, keep (it) for himself)	kú ^u chengeterwa, ... ángarásé.....
Bofu harin ^z we rugwaro, harigoné kuzviverengerá. (Blind person, understand the letter, read for himself)	kú ^u verengerwa, haringan ^z wé rú ^u gwaro.
Mwaná áchatádzá kúpinda, kuzvizarurirá musúo. (Child, fail to get in, open for himself the door)	kú ^u zarurirwa, ángatádzé kúpinda. (be opened for)

18 / Section 3 / Chidimbu chechitatú: causative extension.

Models :	
{ Vaná vánodziidzá chirungu.	The children learn English.
{ Anóvádziidzisa chirungu ndiani?	Who teaches them English? (He who <u>causes</u> them to learn is who?)
{ Babá ári kúseka.	Father is laughing.
{ Chiri kumúsét ^u sa chiiko?	What is making him laugh? (what <u>causes</u> him to laugh is what, pray?)
Vaná vánodziidzá chirungu.	Anóvádziidzisa chirungu ndiani?
Ndinózivá kwaánógará.	Akúzivisa (caused you to know = informed you)
Ndaténga mombe (bought cattle)	Adziténgesa (caused them to be bought = sold them)
Hári yádónhera pasi (pot fell on ground)	Aidonhedza (caused it to fall = dropped it)
Babá ári kúseka.	Chiri kumúsét ^u sa chiiko?
Mudhuhudhu wábvá múnzira. (motorbike left the road)	Chaúbvisa (caused it to leave the road)

18 / Section 3 / contd.

Chosé chibahwé chápera (all maize, finished)	Chachipedza (finished it)
Mwaná wáké ákarwára.	Chakámurwádza (made him ill)

18 / Section 4 / Chidimbu chechina : Class 14 and concords.

Questions and answers follow patterns of earlier drills on classes.

Model : Uhwu húnonzi uswá, ndizvo heré?	<u>This is</u> called grass, isn't it?
Hóngu, uhwu úswa.	Yes, <u>this is</u> grass.

Uhwu húnonzi uswá, ndizvo heré?	Hóngu, uhwu úswa.
Uné úpfu heré? (meal / flour)	upfu ndináhwo (flour I have it).
Upfu húrú mugáte (in large pot)	húrú mugáte.
Waóna utá hwángu (have you seen my bow)	utá hwákó ndahúona (your bow I have seen it).
Utáre hwákáchérwa Hwedzá, nhái? (iron; dug up at Hwedza, right?)	hwákáchérwa Hwedzá.
Ungwarú hwemádzisékúru hwáishámisá (wisdom of ancestors was astonishing)	ungwarú hwáo hwáishámisá.
Urefú hwedánho húpupí (length of the ladder is short)	urefú hwáro (its) húpupí.
Hahútikwániré, hahúsviké páchisúvi, nhái? (it won't do for us, won't reach to the roof-cap)	
Vakúru vánoti, Ushámwarí úkama. Ichokwadi	ichokwadi kúti (it is true that)
(elders say, Friendship is kinship. Is it true?)	

18 / Section 5 / Chidimbu chéchishámu : -nga- -e negative.

Model : Ndikakúrová, ungáfara heré?	Suppose I hit you, <u>would you be pleased?</u>
Kwéte, handingafára.	No, <u>I wouldn't be pleased.</u>
Ndikakúrová, ungáfara heré?	Kwéte, handingafára.
Ukapiwá chókudyá cháusingazive, ungádye (you were given food you didn't know)	handingadyé.
Kana uchiéndá pédyo, ungákwire chitima (you go to a nearby place; 'climb' train)	handingakwire.
Ukaóná mwedzi masíkatí, ungáshamiswe (you saw the moon in broad daylight; be surprised)	handingashamiswe.

18 / Section 5 / contd.

Kana páne chinéngé chóúya, mungápururudze
(If in danger*, would you pl. whoop for joy?)

hatingápúrúrudzé.

Munhu akakúvárá, ungáséke
(someone injured you)

(high tone verbs)

handingáseké.

Tikaenda kumushá zvinó, tingásvike ródóka
(would we arrive by sunset?)

hamúngásviké.

Ukamúkúmbirá, ángábvúme (would he agree?)

haángábvumé.

Vakakúbvúnzísisa, ungápindure
(they interrogated you; reply)

handingápindúre.

Ngátiti babá wákó ákakúnyórérá nezúro, ungágámuchire tsamba nhási
(Let's say your father wrote to you yesterday, would you get the letter today?)

handingágámúchire nhási

(low tone verbs)



* Lit. 'if there is which seems to be coming'.

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LESSON 19 / CHIDZIIDZO CHEGUMI NEPFUMBAMWE

19 / Section 1 / Chidimbu chechipoishi : present participle (-chi-a)

- Models :
- { Zvawakaona varume, vakanga vachivhimá heré?
When you saw the men, were they hunting?
 - { Hóngu, ndakavaóna vachivhimá.
Yes, I saw them hunting.
 - { Zvawamuká, zúvá rángá richibúdá heré?
When you got up (today), was the sun rising (lit. coming out)?
 - { Hóngu, ndamuka zúvá richibúdá.
Yes, I got up (with) the sun rising.

Zvawakaona varume, vakanga vachivhimá heré?	Hóngu, ndakavaóna vachivhimá.
Zvawakanzwa vaná, vakanga vachimbá (hear) (singing)	ndakavanzwa vachimbá.
-wakaéndá kumushá, wakanga uchifará (were you rejoicing)	ndakáenda kumushá ndichi (I went home rejoicing/h
-waóna mombe, dzángá dzichiéndá kugókoro (were they going to the drinking-place)	ndadziona dzichiéndá kug
-waóna vanhu, vanga vachitáudzana (were they speaking to each other)	ndavaóna vachitáudzana.
-wamuká, zúvá rángá richibúdá	ndamuka zúvá richibúdá.
-wakaóna nyóká, yákanga ichiri mhenyú (snake; was it still alive - from -penyú)	ndakáióna ichiri mhenyú.
-wakaóna babá wangu, ákanga ári mumbá (was he)	ndakamuóna ári mumbá.*

19 / Section 2 / Chidimbu chechipiri : past continuous -nga -chi-a

Model : Mvurá iri kúnaya heré? Kwéte, asi nezúro yákanga ichináya.
Is the rain falling? No, but yesterday it was falling.

Mvurá iri kúnaya heré?	Kwéte, asi nezúro yákanga ichináya.
Uri kúrima heré?	ndakanga ndichiri
Vaná várí kudziidzá nhamba (arithmetic)	vakanga vachidzi
Mwedzi únoónéká (moon; be visible)	wakanga uchióneká
Zúvá riri kúpenya (shine)	rakanga richipény
Muri kútambudzika (suffer / be in trouble)	takanga tichitambudzika
Kápu dziri padará (cups; on the shelf)	dzakanga dziripó. (were there)

* -chi- in the present participle of -ri means 'still', and is not part of the basic form; compare the last example.

19 / Section 2 / contd.

Mutsváiro úri mukicheni (broom; in
the kitchen)
Uné chígero (scissors)
Chitóro chine sáuti (store; have salt)

wákánga úchirimó (was still
there)
ndakánga ndiinácho (had
them)
chákánga chíináyo (had
some/it)

19 / Section 3 / Chidimbu chechitatú : kana 'if' + present participle.

Model (a) : Ndinódá kúenda; ndiéndé heré?
I want to go; may I go?

Kana uchidá kúenda, endá zvákó.
If you want to go, just go.

Ndinódá kúenda; ndiéndé heré?

Kana uchidá kúenda, endá zvákó.

Zvimwe ndinógona; ndiédzé
(perhaps I can; may I try?)

Kana uchigóná, edzá zvákó.

Iyi hémbe inoténgéká; ndóiténgá
(this shirt; be cheap; should
I buy it?)

ichiténgéká, téngá zvákó.
(if it's cheap)

Ndinózivá zvakáitika; nditáure
(I know what happened; may I speak?)

uchizivá zvakáitika, taúra zvákó.

Ndinófunga kuti ásvika; ndómudáidzá
(I think he's arrived; should I call him?)

uchifunga kúti ásvika, dáidzá zvákó.

Model (b) : Zvimwe zvinogoneka; tózviita heré?
Perhaps it is feasible; should
we do it?

Kana zwichigónéka, itái zvényú
If it is feasible, do it.

Zvimwe zvinogoneka; tózviita heré?

Kana zwichigónéka, itái zvényú.

ári munhámó; ndóenda
kunomúbátsirá
(he is in trouble; should I go
and help him?)

ári munhámó, endá zvákó kunomúbátsirá

áne kábayo; ndóenda nayé kuná chírembá
(he has pneumonia; should I go with him =
take him to the doctor?)

áne kábayo, endá nayé....

ndézvechokwadi; ndóudza vátete*
(it is true; should I tell (my) aunt?)

zviri zvéchokwadi, váúdze
zvákó.
(tell her)

kamwaná káne nyótá; ndókapá chókunwá
(the small child has thirst = is thirsty:
should I give him something to drink?)

káne nyótá, kápe zvákó chókunwá
(give him)

* paternal aunt, sister of one's father.

19/ Section 4 / Chidimbu chechina

Model: Kana uchidá kúenda, endá zvákó. If you want to go, go (go, then
Dái ndichidá kúenda, ndingáende zvángu, así zvinó, handidí kúenda
If I wanted to go, I should go, but now (= as it is), I don't
want to go.

Kana uchidá kúenda, endá zvákó. Dái ndichidá kúenda, ndingáende zvángu,
así zvinó, handidí kúenda.

Kana uchizivá zvákáitika, taúra. Dái ndichizivá ... ndingátáure, ... handi
(If you know what happened, speak. If I knew ... I would speak ... I don't
know ...

... mupunga uchiténgéká, tinógona kuíténgá. Dái ... tingágone ... háutén
(rice is cheap) (we can buy it) (If it were ... we could... it is
cheap)

... muchigóná, zvítéi. Dái tichigóná, tingázvite, ... hatigoné.
(you can, do it) (If we were able, we should do it, ... we can't)

... zvichigónéka, unózouyá heré? ndingáuye, ... hazvigonéke.
(it is possible, will you come?) (I should come, ... it isn't possible)

... ári pánó, tichámuóná tingámmóné, ... haápo.
(he is here, we shall see him) (we should see him, ... he isn't here)

... zviri izvozvo chéte, iní ndinóti zvákánáka.
(it is only that, I say it is all right = if that's all, I think it's
right)

Dái zviri izvozvo chéte, neniwo ndingáti ... hazvisi izvozvo chéte.
(If it were only that (and) I also would say ... it isn't only that)

... úiné marí, müténgeré bhútsu. ndíiné marí, ndingámuténgeré ... handi
marí
(you have money, buy him/her shoes) (I had money, I should buy him/her
I haven't any money)

19/ Section 5 / Chidimbu chéchishámu

Models: { Ko, ákanga achirwára heré? Kwéte, ákanga ásingarwára.
Tell me, was he ill? No, he was not ill.

{ Ko, wakanga úne marí inókwáná heré? Kwéte, ndakanga ndisiná marí inókwáná
Tell me, did you have enough money? No, I did not have enough money.
(lit. money which suffices)

Ko, ákanga achirwára heré? Kwéte, ákanga ásingarwára.
makanga muchigará Haráre takanga tisingágaré
vanhu vakanga wachimirirá bházi vakanga vásingámiriré
(waiting for the bus)
wangá uchidá kumúóná ndangá ndisingadi
(you wanting to see him --- today)

19/ Section 5 (continued)

Ko, wakānga úne marí inókwáná heré?	Kwéte, ndakānga ndisiná marí inókwáná.
kwákānga kúne vānhu vazhinji (were there a lot of people?)	kwákānga kúsiná vānhu
ákānga ári mūnhu murefú (was he a tall person?)	ákānga ásirí mūnhu
zvákānga zviri zvéchokwadi (was it true?)	zvákānga zvisirí

LESSON 20 / CHIDZÍIDZO CHEMAKÓMÍ MÁVIRÍ

20/ Section 1 / Chidimbu chechipooshi

Model: Unózivá heré chavánodá? Kwéte, handizivé chavánodá.
Do you know what they want? No, I don't know what they want.

Unózivá heré chavánodá?	Kwéte, handizivé chavánodá.	(high verbs)
chandinoziva (what I know)?	chaúnoziva (what you know)	
zvaánoréva (what he means)?	handinzwe (I don't understand)	
zvavánótónderá (what they think about)?	zvaánoréva.	
kwaákabvá (where he came from)?		(low verbs)
kwaákāandá (where he went)?		
kwaánógará (where he lives)?		

Unónzwá heré rurími rwavánótaúra? handinzwe rurími rwa-...
(understand the language they speak)

20/ Section 2 / Chidimbu chechipirí

Models: { Chii chaúnodá? Chandinodá ndechiichi.
What is it (that) you want? What I want is this.

{ Ndeípi nzira yawákaúya nayó? Nzira yandákaúya nayó ndeyliyi.
Which is the path by which you came? The path I came by is this one.

(Lit. It is which the path which you came by it?)

Chii <u>chaúnodá</u> ?	Chandinodá ndechiichi
chaúnotyá? (you are afraid of?)	Chandinotyá
chaákaréva? (he meant?)	Chaákaréva
chaúnófungá? (you think?)	Chandinófungá
chaákakúmbirá? (he asked for)	



20/ Section 2 (continued)

Ndeipi nzira yawákaúya nayó?	Nzira yandákaúya nayó ndeyiíyi.
Ndóupi muróóra wawákapérékedzá?	wandákapérékedzá ndoyúuyu.
(the bride whom you accompanied = acted as bridesmaid to)	
Ndóupi mushongá wawákáwaná	wandákáwaná ndoyúuyu.
(the medicine you got)	
musí wamákárangána?	watákárangána
(the day you decided on)	
munhu wawákásangána nayé?	wandákásangána
(person you met -- lit. with him)	

20/ Section 3 / Chidimbu chechítatú

Model: Takánzwa zvókufá kwáké. Zvamákanzwa zvókufá kwáké, makáitei?
We heard about his death. When you heard of his death, what did you do?

Takánzwa zvókufá kwáké. Zvamákanzwa zvókufá kwáké, makáitei?

Takárova nyóká húrú (hit a big snake). -mákaróva nyóká, yákáitei? (what did he do?)

Ndakásimuka pakatí púsíku. -wákasimuká ... wakáitei? (what did I do?)
(I got up in the middle of the night)

Takácherechedza chisó cháké. -mákachéréchedzá ... ákáitei? (what did he do?)
(recognized his face)

Takábvá mukanganyama. -mákabvá (high tone verb)
(left in the early morning)

Takásvika kumushá mánherú. -mákásviká kúmusha

Ákápinda mumbá mángu (into my house). -ákáipindá mumbá mákó, ákáitei?

Ákáipindura nókushátirvá (replied angrily). Zvaákáipindúra, áká- (low tone)

20/ Section 4 / Chidimbu chechína

Model: Handiná kunzwa zvaákaréva. Dái wákanzwa zvaákaréva!
I didn't hear what he said. If only you had heard what he said

Handiná kunzwa zvaákaréva. Dái wákanzwa zvaákaréva! (high verb)

Haúná kuzivá izvi (you didn't know this). Dái ndákazivá (if only I had known)

Hatiná kuúya kúmuchato (to the wedding). mákaúya (only you had come)

Handiná kukúmbirá kuná babá (ask of Father). wákakúmbirá

Handiná kúfunga zvakánáka (think well). wákáfungá (low verbs)

Havána kúridza mhere (call for help, raise alarm). wákáridzá mhére!

Haána kúdura zvázivá (reveal what he knew). ákádurá

Haána kúbvumirwa kuúya (wasn't allowed to come). ákábvumirwa

20/ Section 5 / Chidimbu chéchishánu

Model: Ndatádza kuténgá úpfu. I didn't manage (lit. failed) to buy any flour
Regá ndikupé úpfu hwandáténga ini. Let me give you the flour which I
bought.
(Tense is past of today.) (Lit. Let I may give you ...)

Ndatádza <u>kuténgá úpfu</u> .	Regá ndikupé <u>úpfu hwandáténga ini</u> .
Ndakánga kuúnzá chinyórésó. (forgot to bring a writing instrument = something to write with)	chinyórésó chandáúnza ini.
Ndatádza kubátá hóvé zhinji. (to catch many fish)	hóvé dzandábata
Ndakánga kutánhá <u>mánhanga</u> . (gather/pick pumpkins)	<u>mánhanga</u> andátánha
Ndatádza <u>kutúrúrá míchero</u> . (reach down fruits)	<u>míchero</u> yandátúrurá
Ndakánga kukúmbirá <u>másamba</u> . (ask for tea-leaves)	<u>másamba</u> andákúmbirá (high tone verbs)
Ndatádza kubika nyama. kukuya mupunga (grind rice). kuchengeta sadza rómurúmé. (keep sadza for*(my) husband) kukuhwidza motó (kindle fire).	<u>nyama</u> yandákiká <u>mupunga</u> wandákuyá <u>sádza</u> randáchengéta motó wandákumwidza (low tone verbs)

*literally 'of'.

20/ Section 6 / Chidimbu chéchitánhatú

Model: Mvúrá yáti yánayá heré? Has the rain fallen yet?
Kwéte, haisatí yánayá. No, it has not fallen yet.
(Compare Lesson 8, Section 1)

Mvúrá <u>yáti yánayá heré?</u>	Kwéte, <u>haisatí yánayá</u> .
Murwéré áti ányá(patient got better)	<u>haisatí ányá</u> .
Hwai dzáti dzápinzwá <u>múdagá</u> (sheep been put into the pen)	<u>haisatí dzápinzwá</u> .
Wati wáwaná <u>hwái dzákó</u> (you found your sheep)	<u>handisatí ndáwaná hwái dzángu</u> .
Mwanásikaná wákó áti áwanikwa (your daughter got married; lit. been found)	<u>haisatí áwanikwa</u> . (low tone verbs)



20/ Section 6 (continued)

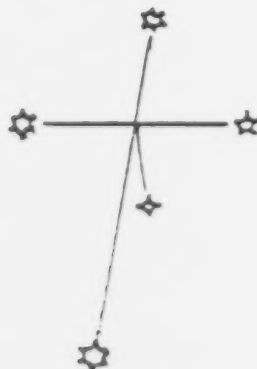
Wati wánzwa masoko (you heard the news)	handísatí ndánzwa masoko.
Bhásikoro rákó ráti ráfa (your bicycle broken down, lit. died)	harísatí ráfa.
Vakúru vátí vápédza kutóngà mhósva (elders finished judging the case)	havásatí vápédza kutóngà mhósv
Matí mábáta mbeva (you pl caught any mice)	hatísatí tábáta mbeva*.
Mwanákomaná wákó átí áróorá (your son got married, lit. paid bride-wealth)	haásatí áróorá.
Mombe yátí yásúnúngurwá (cow been untied) *	haísatí yásúnúngurwá. (high tone verb)

*children catch mice to eat; mombe refers to a head of cattle without regard to sex.

20/ Section 7 / Chidimbu chechinomwé

Model: Ngátimire dákará <u>goré ríperé.</u>	Let's wait until <u>the year ends.</u>
<u>Kana rápera,</u> chii chicháitika?	<u>When it ends/has ended,</u> (it is) <u>will</u> happen?

Ngátimire dákará goré ríperé.	Kana rápera, chii chicháitika?
mhuté íperé. (mist disperses)	Kana yápera
múmera úkúré. (plants have grown)	wákúra
chíbahwé chíibvé. (maize is ripe)	cháibwa
zúvá rídóke (sun has set)	rádóka
nyényedzi dziónéké. (stars are visible)	dzáóneká (high tone verbs)
kunzé kúchéné. (the 'outside' is light = until it is light outside)	kwáchená
babá ásviké (father comes)	ásviká
mvúrá ináyé.	yánayá
vánuhú vápáráre (people disperse)	váparára
hóva dzísérére (Rivers go down/subside)	dzáseréra (low tone verbs)



LESSON 21 / CHIDZIDZO CHEMAKUMI MAVIRI NECHIMWE

21/ Section 1 / Chidimbu chechiposhi

Model: Kumushá kwákó kúne vānhu vazhinji heré? At your home are there (lit. does it have) many people?

Hóngu, kumushá kwāngu kúne vānhu vazhinji. Yes, at my home there are many people.

(locative classes, pa-, ku-, mu-.)

Kumushá kwákó kúne vānhu vazhinji heré? Hóngu, kumushá kwāngu kúne vānhu vazhinji.

Kuguta riyá kúne mwénje yémagétsi kuguta riyá kúne mwénje yémagétsi.
(At the said town; electric light, lit. lamps of gas)

Kunzé kwémba kúne dāre (outside the house; open space)

Pahúvá páne hári (on the shelf; pots) pahúvá páne

Panzira páne dōpe zhinji (on road, much mud)

Pamusóro pegomo páne mātombó
(on top of the mountain; rocks)

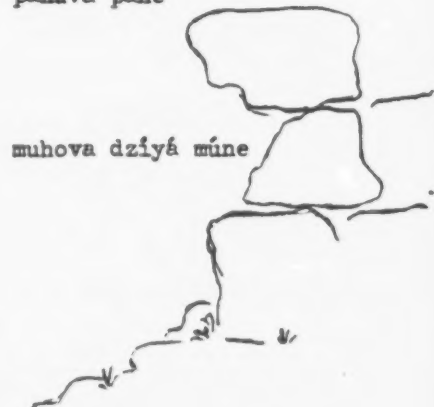
Muhova dziyá mune hově zhinji
(in the aforementioned rivers; many fish)

Mumbá umo mune mūnhu (in the house there)

Musángó mune shumba (in the bush; lion/s)

Muhári mune bumhé (in the pot; sweet beer)

Mubházi mune nzvimbo (in the bus; room, lit. place)



21/ Section 2 / Chidimbu chechipiri

Questions as in previous section, with negative answer.

Models: { Kumushá...kúne... heré? At the village ... is/are there...?
 { Kwéte, kumushá... hakúná... No, at the village... there is/are not ...

{ Pahúvá páne... heré? On the shelf is/are there...?
 { Kwéte, pahúvá hapáná... No, on the shelf there is/are not ...

{ Muhova... mune... In the rivers ... is/are there ...?
 { Kwéte, muhova... hamúná No, in the rivers there is/are not ...

Musángó mune shumba heré? is replaced by, Muchotó mune mbambaira heré?

In the fire(-place) are there any sweet potatoes?

* ye- and ya- are alternatives.

21/ Section 3 / Chidimbu chechitatú

Model: Ndirí kútsvaga húni. I'm looking for some firewood.
Regá ndikúratidze kuné húni dzakánaka. Let me show you where there is some good firewood.

(-akánaka may also mean 'beautiful, pretty')

Ndirí <u>kútsvaga húni</u> .	Regá ndikúratidze <u>kuné húni dzakánaka</u>
hwohwa (mushroom/s)	<u>kuné hwohwa hwakánaka</u> .
kajongwé* (flame lily)	<u>kájongwé kakánaka</u> .
ufuro (pasture-land)	<u>úfuro hwakánaka</u> .
munyákwe (pot-clay)	<u>munyákwe wakánaka</u>

Tirí <u>kútsvaga mapango</u> . (poles for building)	ndikúratidzei <u>kuné mapango akánaka</u> .
makavi (rope/string)	<u>mákavi akánaka</u> .
pfúmó (spear)	<u>pfúmò rakánaka</u>
nzwimbo yéchikóro. (place for a school)	<u>nzwimbo yakánaka</u> .

* the flame lily, gloriosa superba, is the emblem of Rhodesia.

21/ Section 4 / Chidimbu chechina

Model: Ndanzwá kúti masamba ánoténgwá kúchitóro.
I've heard that tea is sold at the store.

Hóngu, kuchitóro ndókunóténgwá masamba.

Yes, at the store is where tea is sold. (lit. it is where is sold tea-leaves)

Ndanzwá kúti masamba ánoténgwá kúchitóro. Hóngu, kuchitóro ndókunóténgwá masamba.

mhósva dzinotóngérvá pádare (cases are judged at the council-place)
padare ndópanótóngérvá mhósva.

umhutu húnobárirvá mumvúrá isingáerére (mosquitoes, breed stagnant water, lit. which do not flow)
mumvúrá isingáerére ndómunóbárirvá umhutu.

hosha húrú dzinobva kunyama yakáóra (serious illnesses come from rotten meat)
kunyama yakáóra ndókunóbva hosha húrú.

madora anódyiwá ánogara mumiti (edible caterpillars live in the mumiti)
mumiti ndómunógara madora anódyiwá.

utáre húnocherwa pásí pévhu (iron is dug up from under the earth)
pási pévhu ndópanócherwa utáre.

mweyá yavánhu vakánaka inoenda kudénga (souls of good people go to heaven)
kudénga ndókunóenda mweyá yavá vakánaka.

varwéré vānorapirwa kánó (sick people are treated here)
kínó ndókunórapirwa varwéré.



21/ Section 5 / Chidimbu chéchishámu

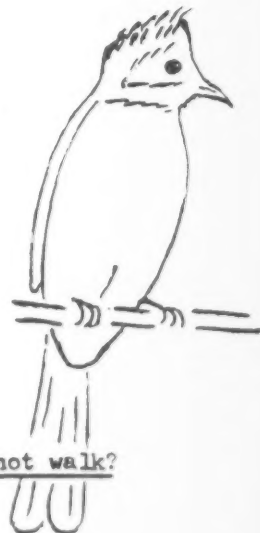
Model: Ndianí asingazive izvi?
Hakúná mínhu asingazive.
izvi.

Who (is it who) does not know this?
There is not a person who does not know
(= everyone knows) this.

(All high tone verbs)

Ndianí asingazive izvi? Hakúná mínhu asingazive izvi.
asingabáte basa (do work) asingabáte basa.
asingafé (die)

- tyé shúmba (be afraid of lions)
- chéréchedzé mhóu (recognize; cow)
- fáiriré kúenda kumushá (be happy at going home)
- dé amái váké (love one's monther)
- kúdze kupá (praise generosity, lit. giving)
- shámiswé (be surprised)
- vénge hódó (hate war)



21/ Section 6 / Chidimbu chéchitánhatú

Model: Haágoné kufámba. He cannot walk.
Ndianí asingágoné kufámbá? Who (is it who) cannot walk?
(All low tone verbs)

Haágoné kufámba.	Ndianí <u>asingágoné</u> kufámba?
kutaura chirungu (speak English)	kútaura chirungu.
Haáendé kubháwa (go to the beer-hall)	asingáendé kubháwa?
-ité kudáro (behave like that)	-ité kudáro?
-peté mitero (pay taxes)	-peté mitero?
-rangárire zvakádzama (think deeply)	
-bvumirwe kupinda (be permitted to enter)	
-sviké nénguva (arrive on time)	
-tendére zvaúnoréva (believe what you say)	-tendére zvandinoréva (what I say)
-regérére mhandú dzáké (forgive his enemies)	

LESSON 22/ CHIDZÍDZO CHEMAKÚMÍ MÁVIRÍ NEZVÍVIRÍ

22/ Section 1 / Chidimbu chechiposhi

Models: { Iri bángá idzva. This knife is new.
Zvakánaka, handidi bángá risiri idzva. Good, I don't want a knife
which is not new.
{ Uyu mukaka ndowemombe. This milk is of cattle (= cows' milk).
Ko, uné mukaka usiri wemombe heré? Oh, have you any milk which is
of cattle?

22/ Section 1 (continued)

Iri bángá ídzva. Zvákánáka, handídi bángá risíri idzvá.	
Aya machírá máchéna (cloths, white)	-dí machírá asíri máchéna.
Ichi chumá chitsvukú (beads, red)	chisíri chitsvukú
Iyi híngi ínhemá (ink, black)	-dí híngi isíri nhemá.
Iri rókwe íjéna (dress, white)	risíri jéna.
Izvi zvigaro zvikuru (chairs, big)	-dí zvígaro zvisíri zvikúru.
Iyi imbá itsva (house, new)	isíri itsvá.
Aya majékó mátsva (sickles, new)	asíri matsvá.

Uyu mukaka ndówemómbe.	Ko, uné mukaka usíri wemómbe heré?
Iyi nyama ndéyehwái (meat, of sheep)	nyáma isíri yehwái.
Aya mazái ndéehúkú (eggs, of hen)	mazái asíri éhuku
Ichi chingwa ndéchekóroni (bread, of wheat)	chingwa chisíri chekórani
Iri bhásikoro ndérechikádzi (bicycle, of woman's style)	bhásikoro risíri réchikádzi
Uyu muríó ndówemánga (relish/side-dish, of pumpkin leaves)	muríó usíri wemánga

22/ Section 2 / Chidimbu chechipiri

Model: Vaeni vásvika. The visitors have arrived.
 Kúne vámwe vasiná kúsvika heré? Are there any who haven't arrived?

Vaeni <u>vásvika</u> .	Kúne <u>vámwe vasiná kúsvika</u> heré?
Marí yángu yábiwa (my money, been)	<u>imwe isiná kubiwá</u>
Nhumbí dzákó dzáoma (your ^{stolen} clothes, dried)	<u>dzimwe dzisiná kuómá</u>
Michero yáibva (fruits, ripened)	<u>mimwe isiná kuibvá</u>
Miti yátemwa (trees, been chopped down)	<u>mimwe isiná kutémwá</u>
Maruva áfa (flowers, died)	<u>mámwe asiná kufá</u>
Chibahwé chádyiwa namákudo (maize/mealies, eaten by baboons)	<u>chimwe chisiná kudyiwá</u>
Vanhu vánzwa (people, understood)	<u>vámwe vasiná kunzwá</u>
Mbúdzí dzáurayiwa neshumba (goats, been killed by lions)	<u>dzimwe dzisiná kuúráyiwa</u>
Vaná vápiwa kudyá (children been given food)	
	<u>vámwe vasiná kupihwá *</u>
Vasíkaná váénda (girls, gone)	<u>vámwe vasiná kúénda</u>

*-piwá (Maryika) and -pihwá (Zezuru) are dialectal variants; there is also another form, -puhwá.

22/ Section 3 / Chidimbu chechitatú

Model: Vanhu vákágára heré?
Hóngu, vákágára.

Are the people seated (now)?
Yes, they are seated.

(Past of before today with 'stative' verbs, referring to present state.)

Vanhu vákágára heré?
Mwaná ákamirá (in standing position)
Dziva rákádzáma (pool, deep)
Izvi zvákashátá (this, bad)
Mwedzi wákáchéna (moon, white*)
Mombe yákákóra (fat)
Shiri dzákámhára (birds, be perching)
Nzira yákáréba (path, long)
Mwaná ákarará (child, be lying down/asleep)

Hóngu, vákágára.
ákamirá.



*also = is there moonlight?

22/ Section 4 / Chidimbu chechina

Model: Vanhu vákágára heré?
Kwéte, haváná kúgara.

Are the people seated (now)?
No, they are not seated.

Vanhu vákágára heré?
Mwaná ákamirá
Dziva rákádzáma
Izvi zvákashátá
Mwedzi wákáchéna
Mombe yákákóra
Shiri dzákámhára
Nzira yákáréba
Mwaná ákarará

Kwéte, haváná kúgara.
háaná kumirá.
haríná kúdzama.
hazvíná kushátá.
haúná kúchena.
hainá kúkora
hadzíná kúmhára
hainá kúreba
háaná kurará.

22/ Section 5 / Chidimbu chéchishámu

Model: Idzi nhumbi hadzíná kúwachiwa heré? These clothes, haven't they been washed?

Hamhénó, así dzinenge dzisiná kúwachiwa. I don't know, but they don't look as if they've been washed (lit. they seem (like) those which have not been washed).

Idzi nhumbi hadzíná kúwachiwa heré? Hamhénó, así dzinenge dzisiná kúwachiwa.
Iri sadza, haríná kuibvá rinenge risíná kuibvá.
(maize porridge, not fully cooked)
Aya machirá, háaná kuómá ánenge asíná kuómá.
Mumbá muno, hamúná kutsváirvá múnenge musíná kutsváirvá.
(in the house here, not been swept)

22/ Section 5 (continued)

Iyi minda, hainá kúrimwa
(fields, been cultivated)

inenge isiná kúrimwa.

Pamusóro pegómo, hapáná kúmbetsikwa nomínhu

(on top of the mountain, never been trod by a human; -mbo- = ever)

pánenge pasiná kúmbhotsikwa nomínhu.

Nyika ino, hainá kúsvikirwa némvura

(this country, been reached - lit. arrived at - by rain)

inenge isiná kúsvikirwa némvura.

Iyi nyóká, hainá kufá (snake, dead)

inenge isiná kufá.

Ava vaná, haváná kudziidzá kúverenga

(children, been taught to read)

vánenge vasiná kudziidzá.

Iri dziwa, hariná kúdzama

(pool, isn't it deep? - stative)

rinenge risiná kúdzama.

(End of Tape SHO/III/

(Tape SHO/III/9)

22/ Section 6 / Chidimbu chéchitánhatú ; -nge 'look like' (2)

Model: Ava vanhu, haváná chókudyá heré? Haven't these people anything to

Hamhénó, así vánenge vasiná chókudyá. I don't know, but they don't

as though they've anything to eat.

Ava vanhu, haváná chókudyá heré?

Hamhémó, así vánenge vasiná chókudyá.

Murukova umu, hamíná hové

(In this river; fish)

múnenge musiná hové.

Uyu mwaná, haáná njéré

ánenge asiná

Ichi chikóro, hachiná vadziidzi vazhinji

(pupils)

chinenge chisiná vazhinji.

Idzi dzimbá, hadziná mafáfitera

dzi- dzi-

Uyu murúmé, haáná mari

á- a-

Ava varombó, haváná pókurará

(poor folk; somewhere to sleep)

vá- vasiná

Uyu mukádzi, haáná anómibátsirá

(someone to help her)

á- a-

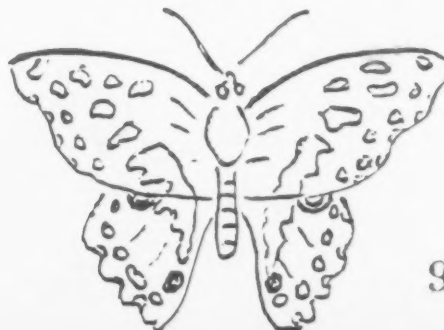
Idzi mbúdzi, hadziná mífudzi (herdsman)

dzi- dzi

Mumushá umo, hamíná anógaramo

(In village; anyone who lives there)

mú- mu-



LESSON 23 / CHIDZIDZO CHAM.KOMI MAVIRI NEZVITATU

23/ Section 1 / Chidimbu chechiposhi : -cha-a future tense

Model: Ko, vanhu váchanwá dóro ríinhí? Tell me, when will the people drink the beer?

Zvimwe váchanwá mwedzi unóúyá Perhaps they will drink (it) next month (lit. the month which comes).

Ko, vanhu <u>váchanwá dóro ríinhí?</u>	Zvimwe <u>váchanwá mwedzi unóúyá.</u>
rukwezá rúchaibvá (millet, ripen)	rúchaibvá
mvúrá ichakásá (rain, stop)	ichakásá
muchápedza kuváká imbá (finish building the house)	tichápedza
uchándibvákáchira (you come and stay with me)	ndichákubvákáchira
shámwarí dzáko dzíchábvá Burúwáyo (your friends, leave Bulawayo)	dzíchábvá svóndo rinóúyá.
mwaná wángu áchánáya (get better, recover)	áchánáya svondo
hanzvádzi yákó icháwánikwa (get married)	
chikóro chícházárurwa	
vanhu váchákóhwa rukwezá (reap/harvest millet)	
muchávámba kurima	tichávámba
ucháéndá kunobvákáchira vátete	ndicháéndá



23/ Section 2 / Chidimbu chechitatú: subjunctive after kuti 'that'

Model: Tópinda heré? Are we to come in?

Hóngu, ndinódá kuti múpindé. Yes, I want you to come in (lit. that you should enter)

Tópinda heré?	Hóngu, ndinódá <u>kuti múpindé.</u>
Ndógadzira tíi (make tea)	úgadzire tíi.
Vaná vóbatsira	vábátsiré.
Tódya zvínó	múdyè zvínó.
Nátóvéra	utévére
Náóréga kuenda (not to go, lit. stop going)	úrégé kúenda
Náorasa marara	úrasé mārara
Tóimba tósé (all of us)	múimbè mósé
Tósimuka zvínó	músimúke
Tónámata nemí (pray with you pl)	múnámáte nesú
Náóbuda mumbá	úbúdé mumbá

23/ Section 3 / Chidimbu chechitatú

Model: Ndakáwira pasi.

I fell down on the ground.

Chii chakásákisa kuti úwiré pasi? What (is it that) caused you to fall down on the ground (lit. caused that you should fall...)

Ndakáwira pasi.

Chii chakásákisa kuti úwiré pasi?

Nhási chitima chánónoka.

chasákisa

chinónóke?

Motó wáramba kupfuta (fire
refused to burn)

úrámbe kúpifuta?

Mombe dzinorwára.

chinósakisa

dzirwáre?

Maókó ánorwádzá

árwádzé?

Vanhu vákáséka.

chakásákisa

váséké?

Rukova rvákazará

rúzáré?

Tinótyá kvázvo

chinósakisa

mútyé?

23/ Section 4 / Chidimbu chechina

Model: Munódá kupfúúrá heré?

Do you want to get past/come by?

Hóngu, tipfúúré heré?

Yes, may we come by?

Munódá kupfúúrá heré?

Hóngu, tipfúúré heré?

kúpinda

tipindé

kúsarura musúo (open door)

tizárúre musúo

kupfigá fáfitera (shut window)

tipfigé fáfitera

kúgara pasí (sit down)

tigáre pasi

Unódá kúputa mudzanga (smoke a cigarette)

ndiputé

kúbvisa bhátýe (take off jacket)

ndibvisé bhátýe

kuúyá nesú (come with us)

ndiúyé nemi (come with you)

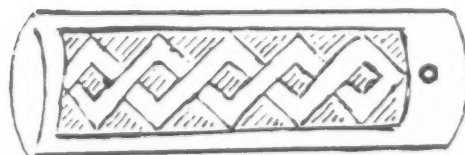
kútarisa

ndítárise

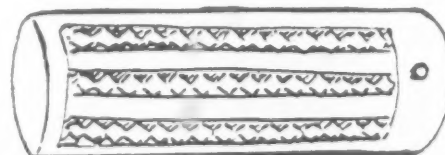
knndibátsirá (help me)

ndikubátsiré

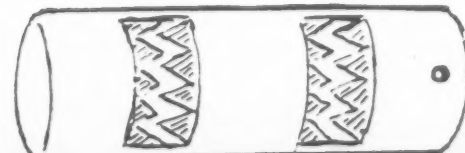
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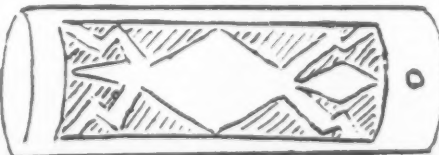
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23/ Section 5 / Chidimbu chéchishánu

Model: Tinódá kúpinda nokúgara.

We want to come in and sit down

Pindái zvényú mugaré.

Do come in and sit down.

Tinódá kúpinda nokúgara.

Pindái zvényú mugaré.

Ndinódá kudyá nókugútá (eat and be satisfied)

Idyá zvákó úguté.

Tinódá kutéérera nókunzwá (listen and hear)

Tééreraí zvényú múnzwé.

kútarisa nókuóná (look and see)

Tarisái zvényú múóné.

kutámbá nokúwina (play and win)

Támbái zvényú múwiné.

Ndinódá kúfunga nokúyeuka (think and remember)

Fungá zvákó úyéúke.

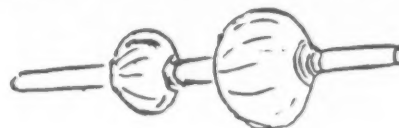
kutórà démò rángu nókutémá húní. (take my axe and chop wood)

Tórà démò rákó, útémè húní.

kumhanyirá mumbá nókutórà jázi rángu.

Mhanyirá zvákó mumbá útórè jázi rákó.

(run into the house and get my coat)



23/ Section 6 / Chidimbu chéchitánhatú

Model: Zvimwe ánorwára, nokúti haaná simbá. Perhaps he is ill, because he has no energy.

Kwéte, kúnyángwe zváké ásiná simbá, haárwáre. No, although he has no energy, he is not ill.

Zvimwe ánorwára, nokúti haaná simbá.

Kwéte, kúnyángwe zváké ásiná simbá, haárwáre.

Zvimwe áchaúyá, nokúti haaná bása nhási (he will come; he has no work today)

kúnyángwe zváké ásiná bása nhási, haáúyé (he won't come)

ucháshatirwa, nokúti ndakákanganwa kukúúdzá (you'll be angry; I forgot to tell you)

kúnyángwe zvákó wákakáanganwá kundiúdzá, handishátirwé.

chitíma chíchánónoka, nokúti njanjí írí mumvúra (train will be late; line is under lit. in water)

zváyo njanjí írí mumvúrá, chitíma hachínónóke.

ungáde kubvisa jázi rákó, nokúti kúrí kupísá nhási (you might like to take off your coat)

zváko kúrí kupísa, handíngadé...rángu.

íngwéna, nokúti íne mhúno ndefú (it's a crocodile; it has a long snout)

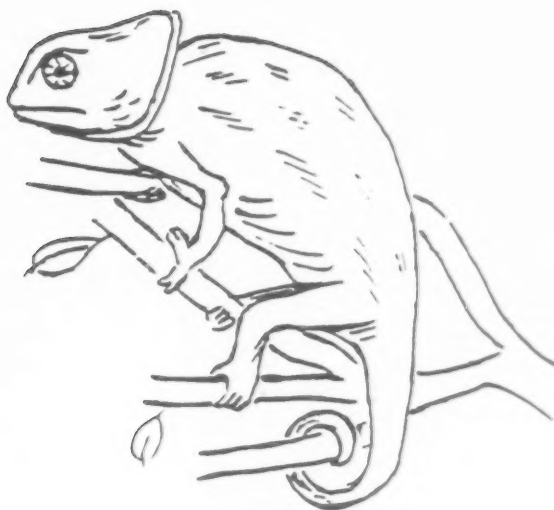
zváyo íne mhúno...háisi ngwéna.

23/ Section 6 (continued)

uchárumwa, nokúti rwávhí (you'll get bitten;" it's a chameleon)
zvárwo rúri rwávhí, handírúmwé.

mumukokó míne uchi, nokúti takáona nyúchí dzichibúdá (in the bee-hive**
there is honey; we saw bees coming o
zvénýú mákaóna...múmukokó, hamíná uchi.

kúchánáya, nokúti kudénga kúne mákore (it will rain; there are clouds in
the sky)
zváko kúne mákoré, hakúnayé.



*It is a widely-held belief that the chameleon has a poisonous bite (it has in fact no teeth so does not bite at all).

**The mukokó is a bark cylinder made to receive bees, or a tree-hollow in which bees have taken up residence.

LESSON 24 / CHIDZIDZO CHAMUKUMI MAVIRI NEZVINA

24/ Section 1 / Chidimbu chechiposhi

Model: Uchiri kunwa mabhiya heré? Do you still drink beer (European kind)?
(also: are you still drinking...?)

Hwiibá, handichanwa mabhiya, asi ndaínwa káre.

Gracious no, I no longer drink beer, but I used to drink long ago/formerly/once.

Uchiri kunwa mabhiya heré?	Hwiibá, handichanwa mabhiya, asi ndaínwa káre.
Gumbo richiri kurwázá (leg/foot still hurt/ing)	haricharwádza,... ráirwádzá (was hurting, used to hurt)
Varumé vachiri kuvhima (hunt)	haváchavhima váivhima
Uchiri kusévenzá pápurázi (you still work/ing on the farm)	hadichasévenzá pápurázi apo,...ndaísesévenzapó (there on the farm), (used to work there)
Mukóma wákó áchiri kúveza mipinyi (your elder bro.; carve handles)	haáchávezá... áiveza kare. (high tone verbs)
Muchiri kúgara Gwerú (Gwelo)	hatichágará...taígarako (used to live there)
Uchiri kútendera zvaánoréva (believe what he says)	handichátendéra zvaánoréva,...ndaítendera
Húkú iyo íchiri kúkandira mazái (that hen, still lay eggs)	haíchákandira...yáikandira (low tone verbs)
Uchiri mupépi (are you still a nurse?)	handichisiri ... ndaivá mupépi káre.
Muchiné minda mikúru (you still have big fields)	hatichisina ... taivé nayó (used to have them) ('be' and 'have')

24/ Section 2 / Chidimbu chechipiri

Model: Ndasiya mwaná kumushá, naizvozvo ndódzókera. I've left a child at home,
and so I should go back.

Dái pásiná kúti wasiya mwaná kumushá, hawáidzókera. If it were not that
you have left a child at home, you wouldn't go back/have gone back.

Ndasiya mwaná kumushá, naizvozvo ndódzókera.

Dái pásiná kúti wasiya mwaná kumushá, hawáidzókera.

Mwaná ákánáya, naizvozvo amái vaké vánofará (child got better; his mother
is happy)

Dái pásiná kúti mwaná wávo ákánáya, amái vaké haváifará.

Ndaúdzwa masoko, naizvozvo ndinózivá swaitika (I was told the news, to know
what happened)

waúdzwa, hawáizivá (you wouldn't know/
have known)

Tiri kumirirwá, naizvozvo takáfanira kuenda (we are awaited, so we must go)
murí kumirirwá, hamáifánirá kuenda
(you wouldn't have (had) to go)

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24/ Section 2 / continued



ChiZezúru ndakáchidzifidzá, naizvozvo ndinónzwá zvavánoréva (I have learnt
Zezuru, so understand what to say)

wakáchidzifidzá, hawáinzwá (you wouldn't under-
stand/have understood)

Ánoóná mari zhinji, naizvozvo ánogona kuténgá mótokari (he earns* a lot of money
so can buy a car)

Ánoóná mari zhinji, haáigona kuténgá mótokari

* -óná lit. 'see', can also mean 'earn, get'.

24/ Section 3 / Chidimbu chechitatú

Model: Handizivé kúti ihóshai ndópa murwéré múshongá heré?
I don't know what sort of illness it is; should I give the patient
medicine?

Kwéte, usápe murwéré múshongá, úsati wáziwa kuti ihóshai.
No, don't give the patient any medicine, before you know what kind
illness it is.

Handizivé kúti ihóshai; ndópa murwéré múshongá heré?

Kwéte, usápe murwéré múshongá, úsati wáziwa kuti ihóshai.

Madota haásati ápora; ndóarásá (ashes, not yet got cold, should I throw the
away?)

usáráse mádota ásati ápora (don't throw away...before they get
have got cold)

Handiná idi rokúti inyoka kana kwéte; ndópfura (I have not the truth of the
I'm not sure whether it is a
snake or not; should I shoot)

usápfuré úsati wáva nédi kuti inyoka (don't shoot before you
have become with the truth that it
a snake = are sure it's a snake)

Hatiná mbúva; tótangisa rvendo (provisions; begin journey)

musátángise rvendo misati máva nembúva (don't begin... before
have (become with) provisions
(high tone verbs)

Zúvá harisati rábúda; tóenda (sun, not yet risen; go)

musáéndé zúvá risati rábúda (before the sun rises/has risen)

Vakúru havásati vápédza kutaura; ndógámha nyayá (elders, not yet finished
speaking; interrupt the discussion)

uságámhé nyayá vakúru vásati vápédza kutaura (don't interrupt)

Motó háusati wádzima; tisédere pedyo (fire, not yet gone out; move/approach
near)

musásédere pedyo motó úsati wádzima (before the fire has gone
out)

Handisati ndányóra kéro; ndónámatidza chitamba...(written address; stick
on stamp)

24/ Section 4 / Chidimbu chechina

Catholic prayers for repetition. The first time the speaker leaves a gap for your repetition after each phrase (indicated by dashes); the second time the prayers are said without pauses.

Zvinamato zvéKiriké rēRōma

Muzitá ráBabá - naMwanákomana -
naMweyá Musánde. Áamen.

Our Father

Babá wédú - urí kudénga -
zitá rákó rinámátwe -
ushé hwákò húsíké -
kudá kwákó kúítwé -
pasí sókudénga.
Tipe nhási kudya kwédú kwézuva -
útiregérere mangava édú-
sesúwo tinóregerera vané ngáva nesú.
Usátíéndése kuné chinótíédza -
así útímmíre kuné zvakáipa. Áamen.

Prayers of the Church of Rome

In the name of the Father - and the Son
- and the Holy Ghost. Amen.

Our Father - who art in heaven -
(may) thy name be worshipped -
(may) thy chieftainship arrive -
thy will be done -
on earth as at (=in) heaven.
Give us today our food of the day -
forgive us our debts -
as we also forgive them who have a debt
with us.
Cause us not to go where there is what
tempts us.
but deliver us (from) where there is
something evil. Amen.

Hail Mary

**Kàziwá Mariya - muzéré grásiya -

Mambo ánemí -
makákomborerwa paná vakádzi -
ákakómbórérwawó mwaná wémimba yákó,
Yésu.
Mariya Musánde - amái váMwarí -
mútirévéreré isú vatádzi -
zvinó nápagúvá yókufá kwédú. Áamen.

Be greeted Mary - you are filled (with)
grace -
the Lord* has you (= you are with Him) -
you are blessed where there are (= more
than women)
blessed also is the child of thy womb,
Jesus.
Holy Mary - mother of God -
intercede for us sinners -
now and at the time of our dying. Amen.

Gloria

Vákúdzíwé Babá - naMwanákomana -
naMweyá Musánde -
sézvakánga zviri pákutángá -
nazvinó nákare kóké -
némisí isingapére. Áamen.

Be they honoured, the Father - and the
Son -
and the Holy Ghost -
as it was at the beginning -
and now and all (through) the olden
times -
and days which end not. Amen.

*Mambo lit. 'paramount chief'.

** The alternation of pl and sg is curious and unexplained, e.g. Kàziwá, yákó,
but muzéré, makákomborerwa.

24 / Section 5 / Chidimbu chéchishánu : Protestant 'Our Father' (Anglican)

(Recorded twice; first time with pauses for repetition, second time without pauses)

Munamoto wáTenzi

Babá wédú — urí kudénga —
Zítà rákó ngáríeriswe —
Umambo hwákó ngáhusvike —
Kudá kwákò ngákuitwe —
Pasí sókudénga.
Típe nhási — chingwa chédù chémisí yésé.
Tísúnúnguré zvitádzò zvédú —
Sezvó tínosúnúnguráwo vanótítádzirá.
Usátítúngámídzire mururúnzíro —
Así tínúnúre mukuípá.
Izvo umambo huri hwákó — nésimbá —
Némbiri — naríni, naríni. Ámen.

(Recorded by N.C.Dembetembe.)

The Lord's Prayer

Our Father — who art in heaven —
Thy name, let it be caused to be
reverenced —
Thy kingdom, let it arrive —
Thy will, let it be done —
On earth as in (at) heaven.
Give us today — our bread of all days
Release us (from) our failings —
As we release also them who offend
against us.
Do not lead us into temptation —
But rescue us from (in) evil.
Since the kingdom is Thine — and
the power —
And the glory — forever, forever.
Amen.

NOTES TO ILLUSTRATIONS

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- 2 Shona axe (démó 5/6t).
- 3 Hyrax, rock-rabbit or -badger, dassie (mbira 9/10). According to S.H. Skaife (South African Nature Notes), there are about twenty species of hyrax, including the tree hyrax, also found in Africa, and the Biblical 'coney'. Herbivorous, lives in colonies. Although rodent-like in appearance, zoologists relate it most closely to the elephant.

Shona hand-piano or -xylophone (mbira 9/10). Wooden base, metal strips, bent slightly upwards; metal rings at bottom, forming a rattle. The mbira when played is held inside a large gourd which forms a resonator.
- 4 Lobelia nuda; purple-blue with orange-yellow centre, flowers in early summer.
- 6 Shona home-stead (mu-shá 3/4), showing main hut (i-mbá 9/10), and storage hut (dúra 5/6t or hózi 9/10), built on a rock. The platform (ru-kúvá 9/10 húvá) for storing pots, etc., is to be seen inside the hut. Note the roof-cap or top-knot (chi-suvi) and the fire-place (ch-otó) outside, consisting of three fire-stones (ma-pfihwa).
- 8 Zezuru pot. The general name for 'pot' is hári 9/10; the various kinds are named according to size or purpose. A large pot is gáte 5/6k, and a water-pot chi-rongó. Zezuru pots are characterized by the length of the neck, greater than those made by other Shona peoples. Pots are sun-dried before being fired, decoration being applied when they are partially dry. A common method is to incise the ornament with a pointed stick, and apply colouring matter between the incisions. Red ochre (mu-kúra 3) and graphite (chi-dziro) are both used. All women are expected to be able to make pots (-úmbá).
- 9 War-axe: gánó 5/6k, from -káná fight.
- 10 Spider-lily, Lapeirousia odoratissima. White flower, strongly scented.
- 11 Shona knife (bángá 5/6p) and razor (chi-svó).
- 12 Carved wooden combs, mhétúro 9/10. (From J. Theodore Bent, The Ruined Cities of Mashonaland, first published 1896, reprinted 1969 by the Rhodesia Reprint Library, Volume Five.)
- 13 Wooden plate (ndiró 9/10) and calabash or dried gourd (déndé 5/6t). A calabash used to contain oil is chi-mú.
- 15 Messina Creeper, Ipomoea purpurea. Pink, purple, yellow or mauve flowers. A convolvulus of the Morning Glory family; twines anti-clockwise.
- 16 Stone-work in chevron pattern (nhandá) on the wall of the Elliptical Temple, Zimbabwe. The name is a variant of dzimbabwe 5/6, a Shona word popularly held to mean 'house (of) stone', although the tone-pattern does not agree with this supposition. The term dzimbabwe is used to refer to a grave, often that of a chief, with a stone wall about it. Great Zimbabwe ruins are situated near Fort Victoria, and have been excavated by several generations of archaeologists.

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- 17 Chimanimani Mountains, in east central Zimbabwe, near Melsetter. Quartzite mountains, steeper on the west than the east side. The name comes from the Shona mu-mánimáni 'defile, gorge'.
- 20 Tassel Flower, Cacalia coccinea. Bright red, orange or deep blue flowers; grows 1-2 ft. high.
- 21 Long-necked gourd, serving the purpose of both ladle and cup. Known as chi-gwakú and mu-kómbé, 3/4.
- 22 Painting as a means of decorating buildings is not very common among the Shona. These motifs were recorded by Bent (v.s., note to 12) on a Kara grain-bin (dúra). The central one represents a Sable antelope, characterized by backward-curving ridged horns.
- 23 Thatching Grass, Hyparrhenia, also known as Tambuki Grass (shávahúró, zhéngéni). May grow over 3 ft. high and is the most common grass used for thatching by the Shona. Couch Grass, Cynodon Dactylon (tsangadzi), is valuable for grazing and prevention of erosion.
- 24 Twin iron bells found by Bent at Great Zimbabwe, similar to those in use in the Congo, but not among the modern Shona.
- 25 These soapstone figurines, found by E.M. Andrews in stone ruins near Umtali in the Eastern Districts, are illustrated by David Randall-Maciv in his book Medieval Rhodesia (first published 1906, re-issued by Frank Cass, 1971). Other soapstone carvings found in the same deposits represent animals, birds and implements.
- 27 The general name for drum is ngoma; a tall drum of the kind illustrated called mu-tumbá 3/4. Drums are an important element in Shona culture, and are played with the hand or a stick. (A famous drummer at Zongoro, near Penhalonga, had lost a hand and played with the stump).
- 35 Fireball, Blood Lily, or Snake Lily, Haemanthus multiflorus. Flowers scarlet.
- 37 Head of a kudu bull (nhoró), shot by the famous hunter, F.C. Selous, and illustrated by him in A Hunter's Wanderings in Africa (first published re-issued by the Rhodesia Reprint Library, Volume Fourteen, 1970). The horns, measured in a straight line from point to base, are 3 ft. 5 ins. over the curve, 5 ft. 4 ins. The face has white markings at the side, and a white V between the eyes. A full-grown male is a grey-blue colour and a magnificent sight.
- 38 Sabi Star, Adenium obesum. Flowers white or pink, edged with red. The leaves are so minute as to be unrecognizable as such at first sight.
- 40 Grysappel, Hissing tree, Parinari Curatellifolia (mu-hacha 3/4). The yellowish plum-like fruit is edible. The muhacha has religious significance for the Shona, and shrines are often built round it.
- 41 Barn Owl (zizi). Same species as that found in Britain. About 1 ft. in length, pale and darker fawn.
- 44 Several carved soapstone birds on pedestals were found at Great Zimbabwe. The drawing shows one of the best preserved; the shape of the beak led Bent to suggest that the carvings represented hawks or vultures.

- 46 Wild Canna, Kaempferia carsonii. Pale pink with yellow centre.
- 48 Musasa tree, Brachystegia spiciformis (mu-sasá 3/4). 3-5 pairs of leaves are carried on each stalk, the end pair being the largest. The tree grows from 40-100 ft; the seed-pods explode to scatter the flat, roundish seeds. The outer bark is used for making the mu-kokó bee-hive and the inner bark for ma-kavi string. The wood also makes good fuel.
- 49 Baobab tree, Adansonia digita (mu-uyú), also known as the Cream-of-Tartar tree. Leaves and seeds (roasted) are edible. The trunk is huge and grey, the branches resemble roots; the anemone-like flowers are white.
- 51 Horn (ru-nyangá 11/10) of ox; used particularly by the witch-doctor (n'anga or chirembá) for keeping medicines, when it is called goná 5/6g, k.
- 58 "Bushman" paintings on rock abound in Zimbabwe. Many are now regarded as the work of Late Stone Age artists, rather than the more recent Bushman inhabitants. The Late Stone Age of Zimbabwe is reckoned to have lasted from 5500 B.C. to about 700 A.D. This elephant was recorded by Bent near Mtoko, north-east of Salisbury.
- 60 Conical Tower, Great Zimbabwe. This is the larger of two adjacent cones, standing within an enclosure at the southern end of the Elliptical Temple. The circumference on the great cone, as measured by Maciver, is some 56 ft., and the height about 30 ft., Zimbabwe is built in the 'dry-stone' style, i.e. without mortar, of granite blocks (unquarried).
- 63 Rhodesian Harebell, Dierama medium. Deep pink flowers; grows in the Eastern districts, flowering in December.
- 65 Devil's Thorn, Tribulus terrestris (fésó 5/6). Flowers resemble a bright yellow primrose, with deeper orange centre. Fruit has four spines, very sharp. (The name fésó is also applied to Pretrea zanguebarica and Dicerocarpum zanguebaricum, the latter having pink flowers.)
- 67 Swallow (nyéngányénga 9/10) and Fork-tailed Drongo (nhengúre 9/10). The Drongo is a black bird, about the size of a large thrush; it lives on insects, being particularly fond of bees.
- 68 Praying Mantis, or Hottentot God. An eerie creature, with a distressing habit of suddenly flying straight towards one with a dry whirring of wings. Useful, however, from its fondness for wasps and other pests as food. The female devours the male after insemination (ambúva muderéré).
- 71 Flame Lily, Gloriosa superba (ka-jongwé, lit. 'little cock', a magnificent flower. Hue varies from bright fiery red, with yellow edges, to pale yellow throughout.
- 75 Vlei Lily, Crinum macowani. Very graceful, sweet-scented white or pink flowers. Older leaves have crinkled edges. About a foot tall.
- 77 Fruit and leaves of Wild Orange, Strychnos Pungens (mu-tambá 3/4). The fruit (dambá 5/6t) is about the size of a large orange, but all resemblance ends there. The shell is hard, and the seeds encased in a yellowish pulp, in the manner of pomegranate seeds, but larger. Matambá have a pleasant, rather tart, taste -- but do not eat when unripe, as they cause violent diarrhoea. Also known as the Klapper Apple.

- 78 Constellation of the Southern Cross, visible only in the southern hemisphere, between 50° and 60° celestial latitude. The lowest star points to the South Pole of the heavens. The three left-hand stars are second magnitude, that on the right arm third, and the 'off-shoot' four magnitude. The Southern Cross is part of the Milky Way, called in Shona gwará renzou, 'Elephants' Track.
- 79 Balancing rocks (shongwe or nhúrikwá, both 9/10). This common feature the Zimbabwe landscape is caused by the weathering of joints in granite.
- 80 The Scarab or Dung Beetle (chi-tútá or dútá-mátuzví, 'carry-dung'); frequently to be seen pushing its ball of dung backwards. Several species of the Anopheles mosquito (mhutu 9/10, also applied to several other insects) are malarial carriers. The Anophelines are distinguished from the Culicine (non-malarial) mosquitoes by the inclination of the body and legs when at rest. The Culicines hold the body parallel to the resting surface.
- 81 Layard's or Yellow-vented Bulbul, more commonly known as Toppie (chi-gwenhúre). About 8 ins. long, brown with lighter underparts, yellow vent and black crested cap. Often seen in parties; frequents gardens, and is a pest to fruit-growers.
- 83 Baboon (gudo 5/6k, bveni 5/6pf). A great pest to crops; bounties are sometimes offered for baboon tails. Lives in troops; can be fierce and dangerous.
- 84 Citrus or Christmas Butterfly (butterfly, shaveshávé 5/6). Black with yellow markings, one of the Swallow-tails.
- 85 Hoopoe (chi-gubúbu). Brick-coloured with black and white wings and tail. The crest is raised when the bird alights. Call a double whoop.
- 86 Divining 'bones' (hákáta 9/10), more usually made of wood. A set is composed of four, each piece carved on one side:
1. Nhokwára: 'girlhood' piece, most often with one solid band of ornament, e.g. hollow diamonds
 2. Kwami transverse bands (usually two), with e.g. zigzag pattern, or matching the nhokwára; 'womanhood' piece
 3. Chirúmé: 'youth' piece; several lengthwise bands of e.g. solid diamonds, alternating with plain strips.
 4. Chinénzwéna ('that which has the crocodile') or chitokwadzimá stylized crocodile; 'old man' piece.

The hákáta are thrown on the ground like dice by the diviner (n'anga), who then interprets the lie of the pieces. Interpretations differ, but the combination universally considered most favourable is the mhúúrú chirúmé, in which nhokwára and chirúmé lie with the carved faced uppermost, and the other two face down. M. Gelfand, Medicine and Magic of the Mashona (Juta, Cape Town, 1956) devotes a chapter to the hákáta. Sizes of the pieces vary, but a common length is about four inches. Some have a hole at one end, enabling them to be hung up.

- 87 Gourd rattle (hosho 9/10), made from dried gourds. The diviner shakes this in one hand while diagnosing with the string-and-calabash technique with the other (ma-pírípodí).
- 88 Chameleon (rw-ávhi or rw-aivhi). Catches insects with its long, sticky tongue, and has a slow, jerky movement. The eyes can be swivelled to look in any direction. The object of considerable fear to some. The patches on the skin change colour, becoming darker when the animal is angry.
- 90 Switch made from animals' tail (hómbóre or homboré). Several animals provide these, including the wildebeeste or gnu (mvumba 9/10). Switches are sometimes heirlooms.

SHONA LANGUAGE COURSE

BOOK II

Lesson notes

Tone-marked vocabularies

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SHONA LANGUAGE COURSE

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SHONA LANGUAGE COURSE

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Note to students

This book contains grammatical notes and information on pronunciation, including tone. You are strongly recommended to work through each lesson, using Book I only, before looking at the accompanying notes in this book. Even when you have worked through the lesson as instructed, it is better to use the notes in this book sparingly, to clarify points on which you are doubtful. The course aims to teach you to speak, not to give you theoretical knowledge.

It is suggested that you work through the entire course once, without looking at Book II at all; then go through it again, using the present notes. It is not true that incorrect pronunciation habits, learned during the early stages, cannot be corrected. You are urged to acquire fluency and confidence to begin with, then go back and pay attention to minute details of pronunciation and tone. The Shona are used to hearing Europeans speak their language with a strange accent, and will make allowances.

LESSON I

Lesson and section headings are all given in Shona as well as English.

Chidziidzo chechiboshi means literally 'lesson of the first'.

Chidimbu is literally something cut off, a piece, hence 'section'.

Section 1

These are (on the whole) useful words and phrases; they also between them contain most of the sounds in Shona which are not found in English.

h : a kind of 'roaring' sound, not like English voiceless 'h' as in 'have'. The throat feels rather more open than normal when it is uttered. South African students will know the sound from the Afrikaans 'h' as in haar and hemel, which is also used by some Zimbabwe and South African English speakers, in words like 'hang' and 'hard'.

zv and sv are digraphs, a pair of letters written to represent one sound. The pronunciation is explained in Book I.

dh and bh are likewise digraphs, representing respectively the sounds 'd' and 'b' in English 'did' and 'be'.

mb and nd are pronounced as in English.

b and d (without preceding m, n or following h) are implosive sounds. Some people manage to pronounce these by imitation. If you haven't, try the following way:

Close mouth and stop nasal passages, e.g. by nipping nose; now try and make a noise in your throat. You will find the only way you can do this, still keeping both mouth and nasal passages blocked, is by drawing the air downwards through your vocal chords. This is the basis of the imploded sounds.

Now make the noise in your throat and immediately open your mouth. You should find your lips are slightly sucked in. This is the Shona implosive b. Practise this, then try making the throat sound with your lips open, but tongue in position for 'd'. While making the sound, pull your tongue down from the roof of your mouth. This may take some effort, as the tongue sometimes feels 'glued' to the roof of the mouth. This should give you Shona implosive d.

vh : as 'v' in English 'very' and 'have'.

v : a very light sound. Place upper teeth inside lower lip, as far as possible down towards the chin. Try saying 'v' in this position. The teeth should lightly brush the inside of the lip, and the resulting sound is something like the lisped 'r' of some English speakers.

Stress and lengthening

A Shona word at the end of a sentence, or before a pause, has the last but one syllable vowel lengthened and stressed:

Vásví:ka They have arrived

The male speaker on the recordings shows variable lengthening, and there are some exceptions such as words that are shouted, e.g. Makórókótó! 'Congratulations!' and some greetings, where the final vowel is lengthened and stressed. This is shown as hyphen and vowel, e.g. makórókótó-o.

Section 2

Greetings

Greetings are an important part of Shona courtesy; it is most impolite not to greet people when you meet them, with at least the minimum forms given here. Note that when one meets the same person at different times of the day, the whole greeting is still gone through.

'Good-bye' differs for the person leaving and the one staying behind.

Section 3

Discrimination of tones

There are two tones in Shona, high and low. This section gives examples of words distinguished by tone only. Some are lexical distinctions, others are grammatical. A lexical distinction is that between mbira 'rock-rabbit' and mbira 'hand-piano'; a grammatical one is that between chinonetsa 'it is difficult' and chinónetsa 'that which is difficult'. Shona uses tone a great deal to convey what in English requires additional words. E.g.,

munhu 'a person' but múnhú 'he is a person'

English uses the varied pitches of the voice largely to convey the attitude of the speaker, and sometimes to distinguish statement from question. Shona does not do this to the same extent; the voice pitches have a different function.

Compared with many other tone-languages, Shona is an easy one. Do not worry too much about it. If you imitate what you hear you should have no difficulty. Try to acquire the 'feel' of tonal differences, rather than learn them in the abstract.

LESSON 2

Present progressive tense

This lesson is largely concerned with the verb tense which means 'I/he am/is etc. doing', at the present moment. The tense is made up of two parts:

- i) the present tense of the verb 'be', consisting of a subject prefix showing the person, e.g. ndi- 'I', and the stem -rí 'am, is, are etc.' The two elements form one word. They are shown hyphenated below, for convenience, but are normally written without hyphen.

ndi-rí	I am	ti-rí	we are
u-rí	you (sg) are	mu-rí	you (pl) are
á-rí	he/she is	vá-rí	they (people only) are
		kú-rí	(place, weather) is

1st and 2nd persons have low tone subject prefixes.
3rd persons have high tone subject prefixes.
-rí is high in all cases.

- ii) the infinitive of the verb, consisting of:

ku- the prefix, roughly equivalent to 'to'
the stem, ending in most cases with -a, e.g.
-taura 'speak', -nyóra 'write'

In the vocabulary, verbs are quoted under the stem only.

Tone-classes of verbs

There are two kinds of verb: high tone and low tone.

low tone verbs have low tone on prefix and all the stem:

kutaura to speak ku-verenga to read, count

high tone verbs have low prefix, and all stem syllables are high up to the number of three:

ku-dyá (to eat), ku-chimbídzá (to hurry)

After three high syllables the tone is again low: ku-pérékédza "to accompany". For some speakers, there are sub-classes of the high tone verbs, notably high-low and high-high-low patterns:

ku-fára to be happy

ku-símúka to stand up

Tone-changes at word-juncture

1. A word ending with high tone, followed by one beginning with at least two low tones, raises the first tone of the second word:

ndirí + kútaura becomes ndirí kútaura (Section 1)

Raised tone is shown by underlining.

2. A word ending with at least two high tones, followed by another beginning with a high tone often has its last tone lowered:

ndinódá kwázvo becomes ndinódà kwázvo (Section 6)

Lowered tone is shown by means of grave accent (`)

This does not usually happen when the second word begins with a vowel; further, both speakers are variable in their use of lowering.

Negative present progressive tense

The negative of the 'I am doing' tense consists of the negative present tense of 'be' followed as before by the infinitive:

handísi	(<u>kútaura</u> , kunyórá, etc.)	I am not (speaking, writing)
haúsi		you (sg) are not...
haási		he/she is not...
hatísi		we are not...
hamúsi		you (pl) are not...
havási		they (people) are not...
hakúsi		it (weather) is not...

This is a short form of the longer handísirí, haúsirí etc. (hence the raising in e.g. kútaura). In the negative, there is no tonal difference between subject concords: all are high.

Questions

To make a question out of a statement, simply add heré-e at the end:

urí kunyórá	you are writing
urí kunyórá heré?	are you writing?

heré-é is spelt here in the current orthography.

Some speakers pronounce it with lengthened penultimate: he:ré.

Section 5. The tense shown in ndinódá 'I want' from ku-dá 'to want' is dealt with in detail later in the course. See p.25, Lesson 16.

LESSON 3

Sections 1-3 practise the -rí ku- tense, and introduce the negative of the -no- -a present general tense. As previously stated, more attention will be given to this tense later. The clauses in those sections are joined by nokúti 'because' (lit. 'by that, by to say').

Sections 3-5 show the present tense of -rí 'be', followed by -pí? 'where?' (with the addition of -ko, which means roughly 'I say' or 'tell me'). This time the subject prefixes are third persons, á- 'he/she' and vá- 'they' (people only).

In each case there is also a subject noun. Notice that the subject prefix must still be present in the verb, even when there is a noun standing as subject. Literally one says:

musikaná áripíko? girl she is where (tell me)?

Most nouns in Shona consist of two parts:

- i) the prefix, e.g. mu- in musikaná 'girl'
 va- in vasikaná 'girls'

The plural of a noun is formed by changing the prefix.

- ii) the stem: in the two nouns above, the stem is -sikaná. In the vocabulary, nouns are listed in alphabetical order of the first letter of the stem, not of the prefix. Mu-sikaná comes under S.

Some nouns consist only of a stem, and do not have a prefix, e.g. babá 'father' and ishé 'chief'.

There are no genders (masculine, feminine, neuter) in Shona. Nouns are however divided into a number of classes; hence the warning not to read these notes until you have absorbed the main outline of the noun class system painlessly. Most classes have a typical prefix, and all are numbered. Musikaná belongs to Class 1; vasikaná belongs to Class 2. (Not all Class 1 nouns have their plural in Class 2, which is why the classes are numbered separately.) In the vocabulary you will find the singular and plural class numbers against the entry, e.g.

mu-sikaná 1/2 girl

showing that the plural is in Class 2.

The Class 1 prefix mu- sometimes appears as mw- before stems beginning with a vowel, as in mw-aná 'child'. (For pronunciation of mw-, see below p.6.)

All nouns in Class 1 are names of human beings (though not all names of human beings are in Class 1).

The nouns in this lesson which have no prefix all belong to Class 1a - so numbered because it takes the same agreements as Class 1, but does not have the Class 1 prefix. Nouns in this class are names of persons to whom respect is due, names of relatives (though not all), personal names and some others.

Agreement of verbal prefix with subject noun class

The subject prefix (sp) of a verb must agree with the noun standing as subject:

musíkaná árí ... the girl is (lit. girl she is)
but vasíkaná várí ... girls are (lit. girls they are)

You will often find that the noun and verb prefixes are similar, as va-, vá- above.

There are no definite articles (the) or indefinite articles (a, an, some) in Shona. 'The girl' is the same as 'a girl'.

Pronunciation of mw-

w after m represents a sound like that of ng in "singing" - southern English pronunciation, with the g not sounded. The phonetic character for this is [ŋ]. If mw causes you difficulty, put an i sound in between the two, giving "ming", as in the name of the Chinese dynasty. That is:

mwaná can be pronounced as minganá (do not sound the g)

'What?' as object of a verb

This is shown in Section 7. To ask the question 'what are you....ing?' the final -a comes off the verb, and is replaced by -ei

urí kúverenga you are reading
urí kúverengeí? what are you reading (lit. you are reading what?)?

-ei? has the pattern low-high in all cases except when the verb ends in a single high tone, in which case the pattern is -éi?, high-low:

kutaura	:	kutaurei?	to speak	:	to speak what?
kuryórá	:	kuryóreí?	to write	:	to write what?
BUT kudyá	:	kudyéi?	to eat	:	to eat what?

LESSON 4

This introduces two more noun class pairs:

- a) Class 7, which has the prefix chi- (ch- before a vowel) and takes the verb prefix chi-:

chi-garo chi-rí... chair is (chair it is)

Class 8, which is the normal plural for Class 7 nouns, and has the noun prefix zvi- (zv- before a vowel) and the verb prefix zvi-:

zvi-garo zvi-rí chairs are (chairs they are)

In the vocabulary, these nouns would be shown as

chi-garo chair, seat (under G)

- b) Class 5, which has no prefix, but controls the verb prefix ri-:

bángá ri-rí the knife is (knife it is)

Class 6, the normal plural for Class 5, which has noun prefix ma- and verb prefix á-:

ma-pángá á-rí the knives are (knives they are)

Often the stem of the Class 5 nouns begins with a sound different from that of the corresponding Class 6 plural : bángá/ma-pángá. This is because there was once a Class 5 prefix which has disappeared, but left a mark on the first sound of the stem. Such pairs are shown in the vocabulary as

bángá 5/6p knife

showing that the plural has -p- and not-b-.

Class 6 serves as the plural for some Class 1 nouns:

mu-Zezúru Zezuru person, pl. ma-Zezúru (also va-Zezúru, Class 2)

Some Class 6 nouns have no corresponding singular:

ma-fútá oil, fat

Others in Class 5 have no corresponding plural:

sadza mealie-meal porridge (very stiff, eaten with fingers)

The 'this/these' demonstratives are:

Class 1	uyu	Class 5	iri	Class 7	ichi
Class 2	ava	Class 6	aya	Class 8	izvi

Section 3 introduces 'whose?', and some of the possessive adjective/pronouns. (There is no difference in Shona between 'my' and 'mine', or between 'your' and 'yours'.) These words are shown below, broken up into the various parts (or morphemes):

ndé-	'it is' (also 'they are')
-cha- (-zva-, -ra-, -a-)	'of' : possessive prefix, agreeing with thing possessed, in Cl.7 (8,5,6)
-ani? (-ngú)	'whom?' ('me': stem of possessive)

The possessive prefix agrees with the thing possessed.

Section 4 deals with some parts of 'have'. This is an irregular verb; indeed, it can be argued that it is not a verb at all, since the stems -ne and -na resemble the affix meaning 'with', which you will meet later (Lesson 14).

In the affirmative present, the subject prefix is attached directly to -né (with 1st. and 2nd. persons), and the noun following undergoes tonal changes:

low-high	is not changed (uné chisvó)
high-low	becomes low-low (uné ròkwe)
high-high	becomes low-low (uné dè mò)
low-low	becomes high-low (uné chingwa)

Only the first two tones of the noun are in general relevant (but if there are three high tones, all are lowered : uné hwídibídzo "you have a lid" (hwídibídzo).

In answer to the question 'Have you (got) a/the such-and-such?' the answer must always be (if affirmative) 'I have it/them'; you cannot say 'I have' as in English. The piece meaning 'it/them' is a suffix, with final vowel -o, and a consonant showing the class; some classes however have no consonant here.

Class 1 -ye	Class 7 -cho	Class 5 -ro
Class 2 -vo	Class 8 -zvo	Class 6 -o

Section 5 shows the negative, consisting of ha- + subject prefix (high tone) + -ná. The negative does not require following word or suffix.

Section 6 gives more practice in the affirmative, with the student giving the patterns of the 'changed' tones.

Note: This is one of the most important lessons. The agreement of class concords is something you should make automatic as soon as possible. Many nouns give a 'clue' to the class concord in verbs, suffixes, demonstratives, etc.:

chi-garo (chair) ichi (this) chí-rí (it is) ndiná-cho (I have it)
but others do not:
démó (axe) iri (this) rí-rí (it is) ndiná-ro (I have it)

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Class 1	mu-mwe	Class 5	ri-mwe	Class 7	chi-mwe
Class 2	va-mwe	Class 6	ma-mwe	Class 8	zvi-mwe

LESSON 7

This lesson illustrates some of the ways of expressing in Shona what is said by means of adjectives in English. There are very few adjectives in Shona, but many ways of expressing 'adjectival' concepts; two of these are:

- i) by means of 'have' and a noun, e.g. ndiné nzára 'I have hunger' = am hungry
- ii) by means of verbs denoting to be or to become, e.g. -neta 'become tired'. Note that for the verbs of 'becoming', the past tense is used to express present state:

ndanéta 'I have become (and therefore am) tired'

handíná kúneta 'I have not become (and hence am not) tired'

The sections introduce nothing fresh in the way of grammar, only new uses of what you have learnt already. Note also the use of 'have' and a part of the body to express having a pain there.

LESSON 8

Part of the object of this lesson is to practise material already learnt. Self-evident new material - such as riinhí? 'when?', which like other objects, question or otherwise, is placed after the verb - will not be given special mention.

Section 1 shows the way of saying 'not yet'. Literally this consists of a negative past tense of -ti 'say' (a slightly irregular verb, in that it never changes its final vowel); 'I have not said' = 'I have not yet', and the main verb need not be repeated.

Sections 3 and 4 introduce the object infixes, meaning 'me', 'him', 'it', 'them' etc., as objects of the verb. These are placed inside the verb, and come immediately before the root or radical:

ku-ón-á to see ku-mú-ón-á to see him

The examples show the object infix in the infinitive, where it always has a high tone. When the verb is a low tone one, there is a second high tone on the following syllable if the stem has two syllables:

ku-tsvag-a ku-mú-tsvág-a

and a third high tone if the verb has more than two syllables in the stem:

ku-taurir-a to speak to ku-mú-táúrir-a to speak to him

Not all the infixes are illustrated, but the complete list for persons and classes already learnt is given below.

1st pers sg	-ndi-	'me'	1st pers pl	-ti-	'us'
2nd pers sg	-ku-	'you'	2nd pers pl	-ku- -i	'you'
3rd pers sg			3rd pers pl		
Class 1	-mu-	'him, her'	Class 2	-va-	'them (people)'
Class 5	-ri-	'it'	Class 6	-a-	'them, it'
Class 7	-chi-	'it'	Class 8	-zvi-	'them, it'

The 'plural' classes may in fact be in agreement with a noun such as mafúta 'oil, fat', which is not a countable plural; hence the English translation may sometimes be 'it' rather than 'them'.

LESSON 9

Sections 1-2 show how adjectives are formed. The adjective consists of a stem, e.g. -kúru 'big', to which is attached the prefix of the noun with which the adjective agrees. The adjectival prefix is the same as that of the noun, e.g.

chi-garo chi-kúru big chair ma-pángá ma-kúru big knives

The adjective normally follows the noun.

Class 5 has no prefix, but as has been shown, the first sound of the Class 5 noun may be different from that of the corresponding Class 6 plural:

<u>bángá</u> /ma-pángá	<u>démó</u> /ma-témo
knife/knives	axe/axes

This is the remnant of a probable Class 5 prefix ri- (which still exists in some other Bantu languages, in the form ri- or li-). The first sound of an adjective may be likewise affected:

-kúru becomes gúru 'big' -tsvá becomes idzá 'new'

In the case of idzvá there is a further complication. Apart from a class of words called 'ideophones', there are no monosyllables in *Jhona. All words must have at least two syllables. The stem -tsvá has only one syllable: there is no vowel in the 'prefix' (i.e., the change of tsv to dzy), so i- is added to bring the word up to the required minimum number of syllables.

*except the Karanga dialect

Sections 3-5 deal with the phenomenon known as 'stabilization'. This is the use of a noun to make a complete sentence, meaning 'it is ... , they are ...' e.g. mikadzi 'it is a woman, she is a woman.'

For this, the verb 'be' is NOT used, but a slight change is made to the noun.

i) if the noun has a syllabic prefix, the prefix takes high tone and thereafter

high-high becomes low-low	e.g. <u>mu-kidzi</u> to <u>mú-kadzi</u> 'she is a woman'
high-low becomes low-high**	e.g. <u>mu-dukú</u> to <u>mú-dukú</u> 'he is young'
unless followed by a third tone	cf. <u>mu-kómaná</u> to <u>mú-komaná</u> 'he is a
low-low becomes high-low	e.g. <u>chi-garo</u> to <u>chí-gáro</u> (see 10/4)
low-high is unchanged	e.g. <u>mu-refú</u> to <u>mú-refú</u> (see 10/3)

If the noun is shorter than this, cut off the last tone: chí-svo 'it is razor'. Dialects vary however as to tonal behaviour. **Often low-low.

ii) when the noun has no syllabic prefix, i- is added to take the high tone. This is the case with Class 5. Tone rules are as before:

zúvá to ízuva 'it is the sun' ruva to íruva 'it is a flower'
rókwe to írokwe 'it is a dress'

Adjectives are stabilized in the same way as nouns : mú-kuru "(s)he is big/full-grown/important", cf. mú-kadzi, and chí-tsva "it (Cl.7) is new", cf. chí-svo.

Note the difference between:

matémó mátsva "the knives are new" (lit. the knives they are new ones)
and mátemo matsvá "they are new knives" (lit. they are knives new)

Stabilization of adjectives is shown in Section 5.

Sections 6-7 illustrate the adjectival numerals, which behave in the same way as other adjectives, with the exception of -mwé "one", which has prefix ri- for Class 5, thus rimwé. The numerals 1-9 are:

1 -mwé-cheté	4 -na	7 -nomwé
2 -virí	5 -shánu	8 -séré
3 -tatú	6 -tánhatú	9 -pfumbamwe

The adjective -nganí? "how many?" is quite regular : vanhu vanganí? "how many people?" Note also vanhu vanganí? "the people are how many?" = "how many people are there?"

Note however that: *vasíkaná vágani?* how many girls?
and: *vasíkaná vágani?* how many girls are there?

sound exactly the same, although there is sometimes a pause between the words in the latter.

LESSON 10

Sections 1-2 introduce the imperative, or command. The imperative consists simply of the stem of the verb infinitive for the singular, and *-í* is added for the plural, e.g.

ku-mírá to wait, stand *mírá!* stand, wait! (to one person)
 mírái! stand, wait! (to more than one person,
 or respectfully to one)

If however the verb stem consists of one syllable only, *i-* is affixed, to make two syllables, and - although it is not needed for the purpose - this *i-* is retained even in the plural:

ku-dyá to eat *idyá!* *idyái!* eat! (sg and pl)

High tone verbs retain the infinitive stem pattern, adding *-í* on a high tone for the plural. The *i-* prefixed is however low tone: *i-dyá*.

Low tone verbs have the first syllable low, and the rest high. The examples show final lowering due to following high tone.

The tense illustrated in the question part of Section 1 is the subjunctive, with 1st sg subject prefix; in Section 2 the 1st pl is given. (See p.42)

Section 3 practises the demonstratives 'this/these' and shows a peculiarity of the series: there is no tone-raising when a high tone precedes. There is also practice of the imperative, and stabilization of adjectives (low-high stem, with no change, see notes on Lesson 9/3-5).

Section 4 introduces the stabilization of nouns with low or low-low stem pattern (see notes on Lesson 9/3-5). The syllable following the raised prefix is also high.

Section 5 shows object infixes in the past of today tense, with 1st and 2nd person (i.e. low tone) subject prefixes. The pattern is the same for all verbs, both high and low tone types: low-high-low and thereafter low.

tadyá we ate, have eaten *tarídyá* we ate, have eaten it
 (something in Class 5,
 e.g. *sadza*)

For object infixes, refer to notes on Lesson 8/3-4.

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LESSON 11

Section 1 continues the object infixes in the past of today tense. Here the 2nd sg (-ku-) and 2nd pl (-ku- -i) are illustrated.

The rest of the lesson is devoted to the direct relative form of the past of today. The direct relative corresponds to the type of English clause in which the relative pronoun is the subject of the clause, e.g. 'The person who....' 'The chair which got broken', etc.

In Shona there is no relative pronoun, but the verb has a special form, which in the affirmative consists merely of a change of tone-pattern in some instances.

The dialects vary as to the tone-pattern used, and the speakers here use different systems. The main point is however that the subject prefix syllable has low tone; both systems agree in this.

Thereafter the first (woman) speaker uses the same patterns as for the 1st and 2nd persons in the indicative tense:

apédza (he/she) who has finished cf. ndapédza I have finished

and this pattern serves for both high and low tone verbs. The second speaker (man) uses the following system:

i) high tone verbs have stem pattern as infinitive:

chapúnzíká which got broken cf. ku-púnzíká to get broken

ii) low tone verbs have first two stem syllables high:

rarírá which sounded (ku-rira)

ataúra who spoke (ku-taura)

With object infixes, however, he uses the same system as the woman speaker: subject prefix low, object infix high, rest low:

taáyeuka we who remembered them (1 verb)

ndarípunza I who broke it (h verb)

with two reversions to the other system in ndarídyá 'I who ate it' and ndaáráśá 'I who threw them away'.

Do not be too concerned at these inconsistencies, as you will meet several different tone-systems among Shona people of different dialects - and even in the speech of one person, as here. In the relative tenses, the chief characteristic is the prefixal low tone.

The direct relative is used more frequently in Shona than in English. In particular, questions such as 'Who did it?' and 'What has happened?', where the question-word is the subject in English, are expressed in Shona by:

The order of the words here may be reversed:

Achiita ndiani?	He who did it is who?
Chaitika chiiko?	That which has happened is what?

Ndiani? is the stabilized form of ani? 'whom?', which otherwise is only used as an object, or with the possessive prefix attached (cf. ndéraani? 'it is of whom? whose is it?' in Lesson 4, Section 3). Chiiko? (or Chii?) 'it is what?' is the stabilized form of chii? 'what?', which is an ordinary noun in Class 7. -ko is often added, with the meaning 'tell me, pray'; this can be added to most questions, cf. áripíko? 'where is he, tell me?' in Lesson 3, Section 3.

LESSON 12

This lesson deals principally with two new classes, 9 and 10, a singular/plural pair.

Like Class 5, these classes have no syllabic prefix; moreover, both have the same form: mbúdzí can mean 'goat' (Class 9) and 'goats' (Class 10). The concordial elements however differ.

Verbal subject prefixes: Class 9 i- (i-rí, it is); contracted y- (y-áénda)
Class 10 dzi- (dzi-rí, they are); contracted dz- (dz-áénda)

These prefixes, like all other 3rd persons, have high tone in indicative tenses (as illustrated), but low tone in the direct relative (i-rí 'that which is', dzi-rí 'those which are'; yaéndá 'that which has gone', dzaéndá 'those which have gone').

Demonstratives:	Class 9 <u>iyi</u> 'this'	Class 10 <u>idzi</u> 'these'
Prefixes for <u>-mwe</u> and <u>-mwé</u> :	Class 9 <u>i-</u>	Class 10 <u>dzi-</u>
Possessive prefixes:	Class 9 <u>ya-</u> (<u>yá-ngu</u> my, mine)	
	Class 10 <u>dza-</u> (<u>dzá-ngu</u> my, mine)	

Stabilization: as there is no syllabic prefix, i- is prefixed, as for Class 5.

<u>mbúdzí</u>	:	<u>i-mbúdzí</u>	it is a goat, they are goats
<u>mombe</u>	:	<u>i-mómbe</u>	it is a head of cattle, they are cattle
<u>nhumbí</u>	:	<u>i-nhumbí</u>	it is a garment, they are clothes

The tonal changes are as for other nouns. Some nouns however already have i- attached, since the stem is of one syllable only. Such is i-mbwá 'dog'. The 'prothetic i-' then serves to take the high tone for stabilization: i-mbwá 'it is a dog, they are dogs'. I-mbá 'house' has a special plural dzi-mbá (see last example of Section 3).

After -né 'have', such nouns often lose the prothetic i-:

<u>i-mbwá</u>	dog	<u>ndiné</u>	<u>mbwá</u>	I have a dog
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Adjectives: there is no syllabic prefix for either of these classes, but as in the case of Class 5, there is a change of the first sound of the stem. This is difficult to show for the nouns, since both singular and plural show the same change. Adjectives, however, when in agreement with either class, sometimes have the first sound changed. Those illustrated are:

v to mb : -virí to mbirí 'two'
 t to nh : -tatú to nhatú 'three'; -temá to nhemá 'black'
 k to h : -kúrú to húrú 'big'
 d to nd : -dúku to ndúku 'small' (not everyone makes this change)
 r to nd : -refú to ndefú 'long'

ch, sh and pf do not change: chena 'white', shona 'few', pfúpi 'short'.

Note that the numeral -na, having only one stem syllable, has prothetic i- attached in agreement with Class 10: mombe ina 'four cattle'. The same applies to -tsvá 'new': imbá itsvá 'new house' (not shown). Note ndiné ná 'I have four'.

Section 6 continues object infixes. Those for Classes 9 and 10 are respectively -i- and -dzi-.

So far the past tense of today with object infixes has been shown with low tone subject prefixes, e.g. 1st or second persons (ndakúona 'I saw you'). Direct relatives have the same pattern (ndakúona 'I who saw you'; atona 'he who saw us') or a slightly different one, as shown in Lesson 11.

When the subject prefix has high tone, the two groups of verbs show different patterns:

- i) high tone verbs show the object infix with low tone, and the remainder of the stem as in the infinitive:

ku-rumá to bite, sting; yáruna it bit; yáirumá it bit i

- ii) low tone verbs show the object infix with low tone, and the following syllable high:

ku-bika to cook; ábika she cooked; áribika she cooked it

in addition, if the stem of the verb has more than two syllables, the second is also high:

ku-verenga to read; áverenga he has read; árivérenga he has r i

LESSON 13

Section 1 summarizes the information already given on the forms and tone-patterns of the past tense of today, indicative.

Sections 2-3 introduce the past tense used for events which took place before the day of speaking. The structure of this tense is:

contracted subject prefix - aka - verb root - a

e.g. nd-aká-uy-a I came (before today)
v-áká-énd-a they went, have gone (before today)

The tone-patterns differ according to the person and tone-class of the verb.

- i) high tone verbs: a) 1st and 2nd persons : low-high-low (any others low)
b) 3rd persons, classes : high-low-high (-high-high-low)
- ii) low tone verbs: a) 1st and 2nd persons : low-high-high (any others low)
b) 3rd persons, classes : high-high-high (any others low)

Section 4. The passive extension. You have already been shown the prepositional extension (Lesson 6, Sections 4-5). The passive extension is added to the root or radical of the verb in the same way, and gives a passive meaning to the verb:

ku-pfigá	to shut	ku-pfig-w-á	to <u>be</u> shut
ku-bika	to cook	ku-bik-w-a	to <u>be</u> cooked

For the great majority of verbs, the passive extension is -w-. This however is pronounced in different ways, according to the sound preceding it:

mw phonetically	[mŋ]	in -rimwa, -témwá (cf. mwaná)
zw phonetically	[zɣw]	in -diridzwa, -únzwá
rw phonetically	[rɣw]	in -takurwa

Others, not illustrated until 14/3, are:

bw phonetically	[bɣw]	in imbwa 'be sung' (cf. imbwa)
pw phonetically	[pɣw]	in -rapwa 'be treated for illness'

Stems with only one syllable, and those ending in -y-, have -iw-:

-dyá	'eat'	-dyíwá	'be eaten'
-pá	'give'	-píwá	'be given', which is often pronounced -píhwá.
-síyá	'leave behind'	-síyíwá	'be left behind'
-roya	'bewitch'	-royíwa	'be bewitched'

(In spelling the -y- is sometimes left out : -síwá, -roiwa.)

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Sections 4-6 deal with a further pair of classes, 3 and 4, a singular plural pair.

Noun prefixes: Class 3 mu- (mw- before some vowels, m- before o):

mu-tí	tree, medicine
mw-edzí	moon, month
m-otó	fire (not shown)

Class 4: mi- (mw- before some vowels, m- before o):

mi-tí	trees
mw-edzí	months
m-otó	fires

Some nouns such as mu-kaka in Class 3 have no plural.

Verbal subject prefixes: Class 3 : á- (á-rí it is); contracted w- (w-áénda)
Class 4 : í- (í-rí they are); contracted y- (y-áénda)

Demonstratives: Class 3 : uyu Class 4 : iyi

Prefixes for -mwe and -mwé : Class 3: mu- Class 4: mi-

Possessive prefixes: Class 3: wa- (wángu my, mine) Class 4: ya- (yá-ngu)

Object infixes: Class 3 : -u- (nda-á-ona I have seen it) Class 4 : -i- (nda-f-ona)

Adjectives are not shown, but the process is as for other nouns; the noun class prefix is attached to the adjectival stem:

mu-tí mu-kúru big tree mi-tí mi-kúru big trees

Stabilization is as for other nouns with syllabic prefix:

mú-tí it is a tree mí-tí they are trees

with tonal change as before.

Sections 7-8. The noun suffix -i? 'what kind of?' This is attached to nouns with the same tonal changes as for -ii? attached to verbs (see Lesson Section 3; there is however no vowel change, as the noun suffix has only on vowel).

munhu 'person' ; munhu-i?	what kind of person?
démó 'axe' ; démò-i?	what kind of axe?
mhuká 'animal' ; mhuká-i?	what kind of animal?

Note that when the noun is stabilized, it may have a different pattern, and this may then affect the tone of -i?:

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múnhú 'he/it is a person' ; múnhù-i?	'what kind of person is
ídémó 'it is an axe' ; ídemo-i?	'what kind of axe is it?
ímhuká 'it is an animal' ; ímhuká-i?	'what kind of animal is

Note especially: mutí 'tree' ; mutí-i? 'what kind of tree?'
múti 'it is a tree'; múti-i? 'what kind of tree is it?'

LESSON 14

Section 1. The direct relative of the past tense of before today is related to the indicative in the same way as for the past of today (see notes to Lesson 11). The pattern of the 1st and 2nd persons is as for the indicative:

ndakáuya I came ndíní ndakáuya it is I who came

and other persons and classes take the same pattern as for the 1st and 2nd persons:

ákáúyá he came akáuya (he) who came (cf. ndakáuya)

Note the way of saying 'Nobody' as subject : 'There is not a person who.....' (Literally 'There has not a person....').

Section 2 gives more practice on the passive, and introduces one new form: when the verb root ends with $\left. \begin{array}{l} -w- \\ -v- \end{array} \right\}$ the passive combines with it to form -hw-:

-révá speak -réhwá be spoken

Shona are very fond of the passive, and it is used much more than in English. They prefer to say 'What was said?' rather than 'What did he say?'

There are several items of vocabulary in both these sections which include parts of the grammar not yet done, e.g. chaákakúmbirá 'what he asked for' chawákaúdzwa 'what you were told'. Do not worry about these; the object is to accustom you to using them before doing the grammatical analysis, which is introduced in Lesson 20.

Section 3: negative indicative of the past of before today. This is identical with the negative of the past of today (see p.12, notes to Lesson 5, Sections 1-3), and consists of the negative of 'have' followed by the infinitive:

chákáítwa it was done hachíná kúítwa it was not done

This section also practises the passive (see notes on p.28, Lesson 13/4).

Section 4: the negative direct relative of 'have' consists of subject prefix (low tone)†-sí-ná

a-sí-ná he who has not
chi-sí-ná that which has not, etc.

Note that the final vowel is -a (not -e as in the affirmative). This form can often be expressed in English by 'without', e.g.

munhu asíná pfúti a person without a gun

or by '-less':

imbá isíná dénga a roofless house

There is no tone-change of the following noun as there is in the affirmative but there may be the raising or lowering usual between words:

asíná múnhuhwi (raising) isíná dénga (lowering)

Sometimes a raised low causes secondary lowering: chisíná mhínzo → chisíná mhínzo.

It may be as well to emphasize that the subject prefix used in ha-ná and -síná is the full prefix, a-, ri-, va-, chi-, etc.

Section 5: object infix in the affirmative past of before today when the subject prefix has low tone. Here the object infix has low tone; high tone verbs have tones as for stem of the infinitive, and low tone verbs have one or two high tones following the infix, according to length of the stem (see notes on Lesson 11/6).

The stem -ésé 'all, the whole of' - which also appears as -ósé - has prefixes attached as follows;

Class 1 : w-	Class 5 : r-	Class 9 : y-
2 : v-	6 : zero (ésé)	10 : dz-
3 : w-	7 : ch-	
4 : y-	8 : zv- (zvése may also mean 'everything, all things')	

In the singular, -ésé may also mean 'each, every'.

Section 6: 'and, with, by'. This consists of the affix na-/ne-/no-, which undergoes both tonal and vowel changes.

Vowel-change: na- when the noun has a prefix containing -a : na-vá-nhu
ná-ma-témó
when the noun is of Classes 1a or 2a : na-babá, na-amái
ne- when the noun prefix contains -i- : ne-zví-garo, né-mi-tí
when the noun is of Classes 5, 9 or 10 (which have -i- in many of their concordial elements):
né-goré, né-mvura, ne-mómbe
no- when the noun has a prefix containing -u- (or -w-, or zero derived from -u-): nó-mu-kádzí,
nó-mw-edzí, nó-m-otó

Tone-change: na- has high tone, and the noun is not changed as to pattern, when the first two syllables of the noun are low-h
ná-vasíkaná, né-goré
na- has high tone, and the high tone(s) of the noun lowered, when the noun begins with one or two high tones:
né-ròkwe (ròkwe), né-mvura (mvúrá)

na- has low tone, and the noun suffers no change, when the noun is of Classes 1a or 2a:

na-babá na-shé (i-shé) na-amái

na-may mean 'and', as in the present set of examples; it may also mean 'with': of accompaniment:

It may also mean 'with, by, by means of' of instrument:

You have already met it in the word nokūti, lit. 'by to say', or 'by (reason of) that', hence 'because'.

One important point is that na- MAY NEVER BE ATTACHED TO A VERB TENSE (except a 'relative'): it may however be attached to the infinitive:

Note also the construction:

(cf. nápadíki póse 'not even a little, not in the slightest' in 7/6.)

aifémá nókuimbá who used to breathe and sing
unóvánzwá vachídzúngúdzá misóró nokúsvara
you hear them shaking their heads and
complaining (lit. despising)

LESSON 15

Section 1: possessive prefix with possessive stem. The make-up of possessive such as 'my, mine', 'their(s)' etc. is of two parts:

- i) the possessive prefix, agreeing with the thing possessed:

mwaná wá-ngu my child, child of me (wa- agreeing with mwaná)
chisvó chá-ngu my razor, razor of mine (cha- agreeing with chis)

- ii) the possessive stem, indicating the person/thing to which the object possessed belongs:

mwaná wá-ngu my child, child of me (-ngu 1st person stem)
mwaná wá-ké his/her child, child of his/hers (-ké 3rd sg. st
mwaná wá-yo its child (-yo agreeing with, say, mbúdzí 'goat')

The possessive stems are as follows:

1st sg.	-ngu	'my'	1st pl	-(i)dá	'our'
2nd sg.	-kó	'your'	2nd pl	-(i)nyá	'your'
3rd sg.			3rd pl		
Class 1	-ké	'his/her'	Class 2	-vó	'their'
Class 3	-o	'its'	Class 4	-yo	'their'
5	-ro		6	-o	
7	-cho		8	-zvo	
9	-yo		10	-dzo	
11	-rwo				

Attached to these stems, the possessive prefix has high tone unless stabilize

wá-ngu wá-ké wá-yo

(but ndó-wa-ngú ndó-wa-ké ndó-wa-yó 'it is mine, his, its')

In the case of the 1st and 2nd persons plural, the bracketed (i) combines with the vowel of the stem to form -e-:

mwaná wédú our child babá wényú your father

Otherwise, the vowel is always -a-, as shown in the above examples.

The possessive prefix + stem may be used as an adjective or a pronoun:

mwaná wángu 'my child' (adjective 'my'); wángu 'mine' (pron

Also included in this section are more examples of the past of before t with object infixes, as in 14/5.

Note the order of words in the answers to this section. Literally one says 'My child they saw him', 'Our mealies they ate it/them'.

Section 2: possessive prefix attached to a noun. Note that the prefix agrees with the thing possessed, but is attached to the possessor; it might be roughly translated as 'of' in English:

nhumbi dzó-mwaná 'clothes of a child' (or, 'of the child')

The vowel-changes for the possessive prefix are exactly as for na-/ne-/no-, given on p.32, top. The tone-changes are also the same, EXCEPT that the possessive prefix has a high tone before nouns of Classes 1a and 2a:

pfúmò rábabá	'spear of (a, the, my) father'	(LH, no change)
mwaná wáshè	'child of a chief'	(H lowered, cf. ishè)
chigaro chámámbo	'throne of the king'	(LL has first L raised cf. mambo)

Section 3: imperative with object infix. The 'infix' is in fact prefixed here:

ndí-bátsiré help me (addressed to one person)

and note that the final vowel is -e (not -a as in the form without infix, bátsirá(i), etc.). -i is added for the plural:

ndí-peí give me (addressed to more than one person, or respectfully to one)

The tones of the stem vary among different speakers (one system is given below), but the tone of the object infix is always high:

Stem tones : high tone verbs - L, HL, HLH, HHLH + high tone -i for plural

low tone verbs - LH, LHL, LHHL + high tone for -i

Sections 4 and 5: Class 11. The noun prefix is ru-, or rw- before vowels:

ru-gwaro book rw-endo journey
(also 'letter' in some dialects)

Many nouns in this class are derived from verbs, with a more or less abstract meaning; most of these end in -o:

rw-endo journey (-enda, go)	ru-dó love (-dá, like, want, love)
ru-bátsiro help (-bátsirá, help)	ru-fáro joy (-fára, be happy)

There is no special plural class; some nouns have plurals in Class 10:

ru-kova / hova river/s	ru-ngano / ngano story/ies
ru-kúkwe / húkwe reed mat/s	ru-nyangá / nyangá horn/s, tusk/s
ru-rími / ndími tongue/s	
ru-sero / tsero winnowing basket/s	

Note the change of first consonant in the Class 10 plurals, as for adjectives. -ng- and -ny- do not change.

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When the prefix and stem together form only two syllables, the prefix is retained, and the sound-change acts on r (to nd) and rw (to nz, in Zezuru):

ru-dzi / ndu-dzi tribe/s

rw-endo / nz-endo journey/s

Some nouns in Class 11 have plurals in Class 6:

ru-ókó / ma-ókó arm/s, hand/s

ru-gwaro / ma-gwaro book/s

And some have alternative plurals in either class:

ru-dzi / ndudzi (10) or ma-rudzi (6) tribe/s (note ru- is kept in both cases).

Verbal subject prefix : rd- (relative tenses, ru-)
rw- (contracted before vowel)

Adjectival prefix : ru-
Object infix : -ru- (tone varies, as for other object infixes)
Prefix for -mwé, -mwe: ru-
Suffix for 'have' : -rwo
Possessive prefix : rwa-/rwe/rwo- (tone varies)
Possessive suffix : -rwo
Prefix for -ésé : rw-
Demonstrative 'this': urwu

Section 6: all affirmative indicative patterns for the past or before today.

LESSON 16

Sections 1-5 deal with the general present tense, which refers to the 'timeless' present, e.g. events which take place constantly, every day, or as a general rule, e.g. 'the sun shines every day' and 'cows eat grass'.

Section 1 shows the affirmative indicative:

full subject prefix + -no- + verb root + -a

1st and 2nd persons have low tone prefix, 3rd persons and classes high tone. -no- takes the opposite tone from that of the prefix. The stem (root + -a) has tones as for the infinitive, e.g.:

ndi-nó-úyá I come
ndi-nó-enda I go

á-no-úyá he comes
á-no-enda he goes

cf. ku-úyá
cf. ku-enda

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Section 2: the direct relative (affirmative). As before, the only difference is tonal; all persons and classes have low tone prefix, and other tones as for

1st and 2nd persons in the indicative:

a-nó-úyá he who comes a-nó-enda he who goes

This, like other relative tenses, is often the expression of what are adjectives in English:

mvúrá inópísá hot water (water which is hot)
bángá rinópinza sharp knife (knife which is sharp)

Section 3: the negative indicative. This consists of

ha- subject prefix - verb root -e

except in the case of -dá, which has final -i. ha- has low tone, the subject prefix high tone; thereafter:

- i) high tone verbs : monosyllable low (except -dá, which has final high)
others as infinitive
- ii) low tone verbs : 1 syllable stem : L handíbve I do not come from
2 " " : LH handígoné I cannot
3 " " : LHL handítaúre I don't speak
4 " " : LHHL handígamúchíre I don't receive

Section 4: negative direct relative.

full subject prefix -singa- verb root -e (-dá has -i)

The subject prefix has low tone throughout; -sí- has high tone; thereafter:

- i) high tone verbs: -nga- low, rest as shown in 15/3 asíngadí who doesn't want
isingapíse which is not hot.
asíngadzídzé who doesn't learn
asíngabúdíré who does not succeed

(not all of these are illustrated in the recording)

- ii) low tone verbs: -ngá- high tone, rest shown in 15/3 asíngábve who doesn't come from
asíngágoné who cannot
asíngátaúre who doesn't speak
asíngágamúchíre who doesn't receive

i.e., as for the indicative negative

When used adjectivally, this tense is sometimes equivalent to an English adjective with un- or -less : unreadable, tasteless, unsuccessful, etc.

Section 5. The 'inverted' or 'illogical' relative, which is very common in Bantu languages. Instead of saying 'The water which the cattle drink', one may say 'The water which drinks the cattle', the logical object becoming the grammatical subject, and vice versa. This can only be used when the logical object is a noun (for how to say 'which I drink', etc., see Lesson 20).

This is a most useful construction, and very neat. It is worthwhile mastering it, as it is very frequently used (and causes untold perplexity to Europeans who do not know quite enough Shona to understand it).

The stabilization of the demonstrative 'this/these' consists of the addition of the prefix nda-/nde-/ndo-. Some people use nde- throughout. The vowel changes according to the following vowel, in the same way as na- and the possessive prefixes. (See p. 12, 14/7) The demonstrative behaves tonally in the same way as nouns beginning with LL, i.e., the first becomes H:

nda-dva nde-iri ndo-dya

Section 6 shows the prefix sa-/sa-/sa- 'like', which is affixed to nouns, pronouns and relative tenses BUT NOT INDICATIVE TENSES. sa- behaves exactly like na- as to vowel-change and tone. Note that the pronouns beginning with i- are treated like Class 1a nouns:

sa-iyé like him cf. sa-babá (also sa-yé)

except for the 1st and 2nd persons:

ini 'I' seni 'like me' cf. neni 'with me'

iwá 'you sg', iwá 'we, us' and ini 'you pl' behave like ini.

Note also the suffix -wá (sometimes spelt simply -o) which behaves tonally like the noun suffix -i 'what sort of'. This means 'also', 'too', and is often found in conjunction with na-.

LESSON 17

Sections 1-3 and 5 show the (past)consecutive tense, which consists of

full subject prefix -ka- verb root -a

e.g. ndi-ka-pinda-a 'and I entered' (ku-pinda)
va-ka-óná 'and they saw' (ku-óná)

The subject prefix is low for all persons and classes; -ka- is likewise low; the stem (root + final vowel) has the tones of the infinitive. When there is an object infix, the tones from the infix on are likewise as for the infinitive with infix:

a-ka-rd-véréng-a 'and he read it' (cf. ku-rd-véréng 'to read it')

The 'past consecutive' is used in several ways, not all with past or consecutive meaning.

Section 1 shows the consecutive use; it may be used after any past tense (today or before today) to indicate action which follows that of the main verb. The past consecutive is usually reserved, however, for actions which follow naturally or normally after that of the main verb, e.g. 'got a letter and read it', 'went to the store and bought meal'.

Section 2 illustrates the usage with -dákára 'until' (literally 'end by doing'); again, the past consecutive refers to events of today as well as before today (though this is not shown). -dákára is itself in the consecutive (sometimes simply dákára for short), and the following verb contains -zo- 'finally' (see below).

Section 3: after kana 'if', the reference is to the future perfect - 'if such-and-such has happened/happens' in conditionals which are capable of fulfilment, e.g. kana akafá 'if he dies/has died'.

Note also in this section the stabilization of the relative, by means of ndé- (/ndó-/ndá-):

anóita she who does ndé-anóita 'it is she who does'

Some people use ndé- throughout, others make a change according to the characteristic vowel of the following subject concord.

Note also the negative past consecutive here; for this, -sa- is inserted after -ka-:

a-ka-sa-dzoka 'and/if he didn't come back'
i-ka-sa-naya 'if it doesn't rain, hasn't rained'

Both Sections 2 and 3 show the verbal infix -zo-. Verbal infixes add to or modify the tense meaning. The meaning of -zo- is roughly 'finally'; it is inserted in the -no-a general present to give a future meaning:

ndi-nó-píwá I am given ndi-nó-zo-píwá I shall be given

In this tense, -zo- has low tone, and the stem tones (including infix, if any) are as for the infinitive. -zo- is reckoned to be the contraction of -za ku- 'come to'; the verb -za is still occasionally found, though usually in proverbs. -za is a low tone verb, therefore the tones give no difficulty; begin the form with tones as for the appropriate tense of a low tone verb, and continue with the infinitive tones. If however this results in high--zô- and following high, the tone-lowering rule comes into operation:

*ndakázô-píwá becomes ndakázopíwá 'I was finally given'

Section 4 introduces the potential tense:

full subject prefix -nga- verb root -e

The tones are as for the -aka-a past of before today (see p.27, notes to 13/2-3). 1st and 2nd persons have low tone prefix, others high:

ndi-ngá-uy-e	'I would/might come' cf. nd-aká-uy-a	'I came'
á-ngá-úy-é	'he would/might come' cf. áka-úyá	'he came'
ndi-ngá-énd-e	'I would/might go' cf. nd-aká-énd-a	'I went'
á-ngá-énd-e	'he would/might go' cf. áká-énd-a	'he went'

Likewise with object infixes:

u-ngá-ndi-bátsir-é	'you would/might help me' cf. w-aká-ndi-bátsir	'you helped me' e
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The 3rd persons and classes are not illustrated until Section 5 (2nd and 3rd examples).

The potential tense has a variety of meanings 'would, might, should, could may'. In this section the usage illustrated is that of asking someone to do something. As in English, the potential is a much more polite form than the simple imperative.

In Section 5 the potential tense is shown in the apodosis (second part) of a conditional.

Section 5 also shows the use of the past consecutive after dái. dái conditionals express something which either has not happened, or is unlikely to happen, or which is purely hypothetical. Followed by the past consecutive the meaning is 'If something were to happen', contrasting with the use after kana, which means 'if something has happened, or does happen'.

An anecdote from personal experience may help to distinguish kana and dái conditionals. During a visit to Zimbabwe, a passing friend instructed me that 'If you shut your door, the mosquitoes will not get in.' Passing a little while later, and noticing that the door was still not shut, he observed, 'If you were to shut your door, the mosquitoes would not get in.' The first is a kana type conditional, the second a dái type.

(The negative of the potential tense is given in Lesson 18/5.)

Section 6: the diminutive classes, 12 and 13. These form a singular/plural pair. There are very few nouns in these classes to begin with; nouns from other classes are given a diminutive meaning by putting them into Class 12 (sg) or Class 13 (pl). Basically the system is to take off the original prefix and replace it with ka- (sg) or tu- (pl):

mu-kómaná	boy	ka-kómaná	little boy
-----------	-----	-----------	------------

Note that in Classes 5 and 9/10, the effect of the original class 'prefix' (i.e. the sound-change) is removed:

hári	pot	ka-káři	little pot (not shown)
hova	rivers	tu-kova	streams
bángá	knife	ka-pángá	little knife (not shown)

Where the whole noun consists of two syllables only, it is usual to retain the original prefix:

ka-mw-aná little child (but *tu-va-ná becomes twaná)
tu-mi-tí little trees, sticks

This does not apply to nouns with asyllabic prefixes, such as hova/tu-kova, since the stem consists of two syllables.

Nouns of quantity take the 'plural' Class 13 prefix tu-:

tu-sadza a small quantity of sadza

regardless of whether the original noun is singular or plural.

	<u>Class 12</u>	<u>Class 13</u>
Noun prefixes	ka-	tu-, tw-
Adjectival prefixes	ka-	tu-
Verbal subject : full	ka-	tu-
contracted	ka	tw-
Object infixes	-ka-	-tu- (sometimes -twu-)
Prefix for -mwé and -mwe	ka-	tu-
Prefix for -ésé	k-	tw-
Suffix for 'have'	-ko	-two
Possessive prefix	ka-/ke-/ko-	twa-/twe-/two- (or to-)
Possessive suffix	-ko	-two
Demonstrative 'this/these'	aka	utwu
Pronoun 'it/they'	iko	ftwo

Not all these have been illustrated. Notes on stabilization are as for other classes, e.g. ka-komana 'he is a little boy'; ndo-utu 'they are these (ones)'.

The adjectival prefix is attached to stems indicating number to form adverbs meaning 'times':

		ka-viri	twice
ka-zhinji	often (many times)	ka-ngani?	how often?

Note also ka-re long ago, already (the stem -re means 'far in space or time')

LESSON 18

This illustrates the -o---a tense. Structure:

contracted verbal prefix + o + verb root + a

Example: tóuya (we, come) ópféka (he, dress)

Tone-patterns: first syllable (containing -ó-) high in all cases. Thereafter high tone verbs all low, low tone verbs first high then low.

This tense is used in various ways, and its meaning differs according to context; hence the examples above have not been translated (tóuya etc.). The usage illustrated by the section is that in questions, when the meaning is 'Shall we....?', 'Am I to....?'

Another common use is to describe consecutive actions in the general present:

Unótórá rúgwaro, wónyora, wórupéta....

You take a letter, then you write it, then you fold it up....

It is also an alternative for the -chi-a present participle (Lesson 19).

Negation is usually expressed by -rega 'desist from' + infinitive:

Tóréga kuenda here? Aren't we to go? lit. Shall we desist from go

(Not shown in this Lesson, but see 6th example in 23/2.)

Section 2

The prepositional passive, i.e. prepositional extension followed by the passive extension. This is a very useful construction, meaning literally 'to be ---ed for'; e.g. ku-bikirwa 'to be cooked for' = have someone else do your cooking for you.

The prep. pass. may be followed by an object : ku-bikirwa nyama 'to have meat cooked for one', ku-birwa marí 'to have money stolen from one' (lit. to be cooked for meat, to be stolen from money).

Note however the idiom ku-firwá na- 'to be died for by' = to be bereaved of.

The term zvimwe means 'perhaps' in the first five examples, and 'otherwise' in the last four.

Note the reflexive infix -zvi- 'self'; the reflexive is the same for all persons.

Section 3

Causative extension. This gives the meaning 'cause to do OR be done':

-dzídzá (or -dzídzá) learn

-dzídz-is-a i) cause to learn, teach (e.g. children)
 ii) cause to be learnt, teach (e.g. maths.)

The causative takes various forms, of which the most common are:

- is- when the verb root contains a, i or u (-zivisá; fámvisá, -búvisá)
when the verb is monosyllabic (-bvisá)
- es- when the root contains e or o (-téngesá, -donhesa)

These are the basic forms (and will always be understood, even if the verb concerned usually takes one of the shorter forms set out below).

Roots ending in -r- usually change to -dz-:

- | | | | |
|---------------|------------------|----------------|---------------------|
| <u>-pérá</u> | 'come to an end' | <u>-pédzá</u> | 'finish (tr.)' |
| <u>-dáírá</u> | 'react, answer' | <u>-dáídzá</u> | 'call, make answer' |

Some roots ending in -k- also show this type:

- símúká 'stand up' -símúdzá 'raise'

Some ending in -k- and -t- change to -ts-:

- | | | | |
|--------------|----------------|---------------|---------------------|
| <u>-seka</u> | 'laugh' | <u>-setsa</u> | 'make laugh, amuse' |
| <u>-neta</u> | 'become tired' | <u>-netsa</u> | 'make tired, annoy' |

Note the 'impersonal' use of Class 7 chi- in the second part of this section:

- chakámurwádzá 'that which made him ill'

Section 4

Class 14, which has no corresponding plural, the same form acting as both. This class contains many nouns of quantity, such as grass, flour, iron, and is also an abstract class, the prefix u- being attached to the stem of adjectives and nouns from other classes.

The Standard Shona spelling for the prefix is u-, but as you will hear from the recording, Zezuru pronounce it as hu-, and all the concords contain h.

Noun prefix, before consonants:	u-	u-swá	grass
before vowels:	hw-	hw-ahwá	beer
Adjectival prefix:	hu-	hu-pfúpi	short (also shortness)
Verbal subject prefix, full:	hu-	hahúsviké	it does not reach
contracted:	hw-	hwáishámisá	it used to surprise
Object infix:	-hu-	nda-hú-ona	I saw it
Prefix for -mwé & -mwe:	hu-	(humwe	a certain)
-ésé:	hw-	(hwésé	all of it)
Suffix for 'have':	-hwo	ndináhwo	I have it
Possessive prefix:	hwa-	hwángu	mine, my
suffix:	-hwo	(-áhwo	of it)
Demonstrative this/these	uhwu		
Pronoun it/they:	ihwo		

Section 5

Negative of the -nga- potential tense first shown in 17/4.

Formation: ha- full s.p. -nga- vb root -a

ha-adi-nga-far-e	I should not be happy
ha-adi-nga-avik-e	you wouldn't arrive (pl)

ha- is low, prefix high. High tone verbs have -nga- low, and low tone verbs have -nga- high. The total pattern of the tense is as for the negative relative with -singa-, as shown in 16/4.

Note that some of the questions begin with the consecutive past tense; even without a preceding kana, this means 'if so-and-so happened';

Ndikakróvá	If/suppose I (were to) hit you
------------	--------------------------------

LESSON 19

Section 1

This introduces the -chi- form of the verb, sometimes called the present participle, which has a variety of uses.

Formation: full s.p. -chi- vb root -a

va-chi-vaia-e they hunting

The s.p. has always low tone, and -chi- high tone, with regular verbs. High tone verbs have stem tones as in the infinitive, and low tone verbs have the first two stem tones high and the remainder low.

-i 'be' and -na 'have' have slightly different patterns. Here the s.p. has high tone. -chi- is not part of the tense here, but may be infixed to give the meaning 'still'. -na may also have -i- added to give a meaning of continued possession. Examples of both are given in Sections 2-5, as well as in 1.

The first usage illustrated is that denoting action taking place concurrently with the main verb, e.g. 'I saw them hunting', 'I went home (I) rejoicing', 'I got up (with) the sun rising'. This is useful for expressing what in English might be given by means of a temporal clause, e.g. 'I got up while the sun was rising'. Note that the -chi- tense refers to the same time as the main verb; this can be past of today, or before today (both illustrated), or present, or future (not illustrated), e.g. 'he is walking along (he) singing', 'they will find us working'. The 'present' in the name of the tense is therefore not a good guide as to what it means.

Section 2

The -chi- participle is also used in the formation of the past continuous

'was/were ----ing' tense, following the auxiliary verb -nga. The auxiliary has literally the meaning 'seem' or 'be like', but in the compound tenses has more or less the meaning 'be'. Only the past continuous tense is illustrated here, though -nga may appear in more than the past tenses.

-nga is slightly irregular tonally; here the -aka-a past of today is shown, in which subject prefixes are low (1st & 2nd persons) or high (3rd persons, including all classes) as usual; but only one high tone follows, on -ka-:

ndakánga ndichírimá	I was ploughing
rákánga richípényá	it (sun) was shining

This compound tense is the way of expressing the past of 'be' and 'have', which are incapable of taking tense signs in the usual way:

ákánga ári	he was (lit. he seemed he being)
ndakánga ndíne	I had
ndakánga ndífiné	I had (over a long period)

When the suffix is added, the final vowel is -a:

ndakánga ndífinácho	I had it/some/one
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Section 3

After kana, 'if' the -chi- tense has present meaning:

kana uchígóná	if you can
---------------	------------

(Remember that kana expresses a condition which is capable of fulfilment, or is likely to be so.) Indicative tenses cannot be used after kana.

This section also practises the imperative, introduced in 10/1-2.

Section 4

After dái 'if', the -chi- tense has present meaning in that it refers to a present condition, but the use of dái implies that the condition is not likely to be fulfilled; in English this is shown by use of a past tense:

dái ndichídá	if I wished (but I don't)
dái zvichígónéka	if it were possible (but it isn't)

This section also practises the -nga-e potential tense, introduced in 17/4, and the negative of the general present, shown in 16/3. Note that 'he isn't here' has the suffix -po, and -ri is omitted.

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Section 5

The negative of the -chi- participle has the same uses as the affirmative.

Formation: full s.p. -singa- verb root -e

á-singa-rwár-e he not being ill

This, you may recognize, has the same shape as the negative present relative (16/4); the only difference is that here the subject prefix has high tone; otherwise the tones are identical. (Cf. ásingarwáre 'he who is not ill'.)

The negative present participles of -ri and -na consist of the subject prefix followed by -si- and then -ri/-na:

ndí-si-rí I not being

ndí-si-ná I not having

The section illustrates the use in the past continuous; note that the auxiliary is not negated, only the second part:

ákánga ásingarwáre he was not ill (lit. he seemed he not being ill)

takánga tísingágaré we were not living

Again, note the negative past of 'be' and 'have':

ákánga ásirí he was not

ndakánga ndísíná I didn't have

Note especially: kwákánga kúsíná there was not (lit. there seemed there not having)

kwákánga { kúne there was
 kúiné

LESSON 20

Section 1

This is concerned with the indirect relative, the kind which in English is introduced very often by an object relative pronoun, e.g. 'the language which/that they speak'. When there is reference to a preceding noun, the relative pronoun in English is often left out: 'the language they speak'.

Most of the examples are of clauses where there is no preceding noun: 'what I want', 'where he lives', etc.

The equivalent of the relative pronoun in Zezuru is a relative prefix, of the same shape as the possessive prefix attached to the verb, which has the shape of the indicative tense, but a different (participial) tone-pattern. The chief characteristic is that the subject prefix syllable is high:

cha-ú-no-zíva

what you want

kwa-á-ka-bvá

where he came from

All persons have the same pattern. The -no-a present and the -aka-a past of today have the same patterns.

high tone verbs -no- or -ka- is low, rest as for negative relative (H, HL, HLH, HHLH)
and monosyllabic low

low tone verbs -no- or -ka- is high, rest as for negative relative (LH, LHL, LHHL)
(except monosyllabic)

However, some speakers use the indicative stem patterns; the man's voice on the recording sometimes does this: you will notice that he give zvaánorévá, in the 3rd example, whereas the woman's voice gives zvaánoréva (both are acceptable).

cha- and zva- have the impersonal meaning 'what'; kwa- means 'where/whither/whence'. In the last example, twa- agrees with ru-rími, 'tongue', Class 11.

Section 2

This continues the indirect relative. (Note that in the 3rd example, the man's voice uses the tone-patterns given above, not the ones he used in the previous section.)

A further point is the reduplicated demonstrative 'this/these', here shown stabilized by nde-/ndo- according to the characteristic vowel of the class of the demonstrative: nde-chíchi 'it is this', but ndo-yúuyu 'it is this (person)'. Reduplication of the demonstrative gives it more emphasis. The shape is simply the last CV syllable of the simple demonstrative prefixed, e.g.:

ichi 'this' (Cl.7)

chi-ichi 'this'

nde-chíchi 'it is this'

uyu 'this (one)' (Cl.1)

yu-uyu 'this (one)'

ndo-yúuyu 'it is this one'

Note the way of saying 'with which', 'by which', 'with whom', etc. The relative prefix is attached as usual, and the verb is followed by na- attached to the pronoun (usually minusi-):

nzira yandákaúya nayó

the path by which I came (lit. which I came by it)

munku wandákásangána nayé

the person with whom I met (together)
(lit. whom I met together with him)

Section 3

Zva- attached as a relative prefix, without a noun of the zvi- class (Class 8) preceding, may have the meaning 'what', impersonal, as shown in Section 1. It may however also have the meaning of 'when':

zva-mákanzwá

when you (pl) heard

and this is the usage illustrated in this section. (Zva- may also have the meaning 'as, since' = 'because', not illustrated.)

Section 4

The same pattern of the -aka-a tense, as used in the indirect relatives, serves also for the participial form (i.e. that which is equivalent in the past to the -chi- form of the -no-a tense). It then has the same uses as the -chi- participial, but with past time reference. The usage shown here is the conditional after dái:

dái wákanzwá	if you had heard but you didn't)
dái ákábvumírwa	if he had been permitted (but he wasn't)

In English, the pluperfect 'had ---ed' is used to show that the condition was not fulfilled; in Shona, use of dái carries the meaning 'unfulfilled condition' so the tense refers directly to the time in question, as in the present.

As in English, one may use the first part of such a conditional as a complete sentence. We usually add 'only', and regard it as an exclamation:

dái wákanzwá	if only you had heard!
--------------	------------------------

The second example recalls a well-known Shona proverb:

dái-ndákazíva haítungámíri	'If-only-I-had-known does not serve a guide (lit. does not lead)'
----------------------------	--

i.e., it is no use regretting the past.

Section 5

The past of today is also used in indirect relatives. As before, the shape of the verb is the same as in the indicative; only the tones differ:

relative prefix is low (as always); subject prefix syllable is high (as always); stem tones are as in all other indirect relatives.

hwa-ndá-ténga	which I bought (today) (high tone verb)
wa-ndá-kuyá	which I ground (today) (low tone verb)

Note the pronoun ini 'I, me' after the verb, which emphasises the subject nd-, with which it agrees.

Section 6

Another use of the past of today, with the tone-pattern as in Section 5, is in compound tenses with -ti. Literally -ti means 'say'; it is a slightly irregular verb, whose final vowel never changes. Unlike -ri and -ne/-na, however, it can take all the tense signs of regular verbs. (You have already met the infinitive, kuti, used to mean 'that, so that'.)

The tense of -ti used here is a negative past of today, still used with regular verbs in some dialects; however, you need not be concerned with this aspect.

Formation: ha- s.p. -sa-ti tones: low-high-low-high throughout

This was introduced in 8/1; the form shown there, consisting of ha-satí only, is in fact a shortening of the full compound tense, which consists of ha-satí + the participial of the past of today, and the meaning 'has/have not yet --ed':

handísatí ndáwaná

I have not yet found

havásatí vápédza

they have not yet finished

Note the different ways of expressing 'marry' for men and women. The man is the active and the woman the passive participant; a man is said to -róórá 'pay bride-wealth' or -wana 'get, find', whereas the woman is said to -róórwa 'have bride-wealth paid for her' or -wanikwa 'be found, obtained'. When speaking of both parties together, however, the expression is -wanana 'find each other'.

Section 7

The same participial past of today is used after kana, which in this context means 'when', as well as 'if'; and the tense refers to the future:

kana rápéra

when it has (in the future) finished

The statement in the woman's voice shows how to express 'until' when referring to the future. The word dákará (see 17/2) is followed by the subjunctive tense, introduced actively in Lesson 23/2-5.

LESSON 21

Section 1

The locative classes, Classes 16-18, are rather different from other classes, in that in most cases the prefix is attached to a full noun, which keeps its own prefix:

pa-mu-sóró	on the head = on the top	(pa- Class 16)
ku-mu-shá	to/at the village	(ku- Class 17)
mu-bházi	in the bus	(mu- Class 18)

From then on, the locative noun behaves in the usual way, taking agreements of the locative class (unless the emphasis is on the noun rather than the locative aspect, as in the 7th example, muhova dzivá). The locatives have a full range of concords:

	<u>Class 16</u>	<u>Class 17</u>	<u>Class 18</u>
Noun prefix	pa-	ku-	mu-
Adjectival prefix	pa-	ku-	mu-
Verbal subject prefix, full:	pa-	ku-	mu-
contracted:	p-	kw-	m-
Object infix	-pa-	-ku-	-mu-
Prefix for -mwé & -mwe:	pa-	ku-	mu-
-ése -ésé:	p-	kw-	m-
Suffix for 'have' & 'be'	-po	-ko	-mo
Possessive prefix:	pa-/pe-/po-	kwa-/kwe-/kwo-	ma-
suffix:	-po	-ko ko-	-mo
Demonstrative 'this'	apa	wku	umu
Pronoun:	ipo	iko	imo

The relative prefix is the same in shape as the possessive prefix.

In particular, where the noun is locative, and is said to 'have' something, the English equivalent is 'there is/are ...' at/to/on/in the particular place.

kumushá kúne vánhu at the village there are people
 (lit. it has people)

Section 2

The negative of 'there is/are' is expressed by the negative of -ne/-na:

kumushá hakúná v^anhu at the village there aren't any people
 (lit. it has not people)

Section 3

The relative tense of 'have', with a locative subject concord prefix, means 'where there is/are' (lit. 'there which has'). This can be used without any locative noun controlling the agreement. The most common form is kuné which refers to place in general. (pané would mean 'on/at which there is/are' and muné 'in which/where-in there is/are'.)

Note also the expression for 'good, nice, beautiful, pretty' etc. (i.e. physically or morally good). -naka is one of the stative verbs (see below, 22/3), whose peculiarity is that they use the past of before today to indicate present state. Here the relative form is used, equivalent in this case to the English adjective.

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Regá 'allow, permit' is here followed by the subjunctive tense (more full

exemplified in 23/2-5). The literal translation would be 'Allow (that) I may show you'; -i is added for the plural infix, as usual (11/1, second part).

Section 4

The 'inverted' or 'illogical' relative (16/1) is particularly common with locatives: 'the store where is bought tea' is more usual than 'the store where tea is bought'. Here in addition the relative form is stabilized, with ndó- (some people use nde-): ndókunóténgwá '(it) is where is bought'.

Section 5 and Section 6

These give further practice on the negative direct relative (see 16/4), and on the expressions for 'Nobody' (cf. 14/1) and 'Who?' (lit. 'it is who...', cf. 11/4, and 18/1, where ndiani follows the verb; both orderings are correct). 'Nobody' has the Class 17 locative subject prefix.

LESSON 22

Section 1

The negative direct relative present of 'be' consists of:

full verbals.p. + siri (in some dialects, -siri)

e.g. i-siri that (Class 9) which is not

However, whichever tone-pattern is used, the effect on the next word is the same as if the final -ri had high tone; that is, there is tone-raising when the next item has two low tones at the beginning. Thus we have

asiri máchena which are not white chisiri chít₁svukú which is not red

Zvákánáka, 'it is good', is another example of the stative verb -naka referred to in 21/3 notes. Here it is indicative, and has the impersonal Class 8 prefix.

The statements in the woman's voice show the stabilization of possessives:

we-mómbe of cattle

ndó-we-mómbe it is of cattle

é-huku of fowls

ndé-e-húkú they are of fowls

Section 2

The negative relative of 'have' (see 14/4), followed by the infinitive, gives the past negative relative : 'who/which has not ---ed/did not ---'. This serves for both past tenses, of today as well as of before today; compare the negative ha--na ku--a, in 5/1 for the past of today, and 14/3 for the past of before today.

ha-vá-ná kúsvika	they have not arrived
va-sí-ná kúsvika	(they) who have not arrived

The stem -mwe - with low tone, as opposed to -mwé 'one' with high tone - means variously 'one, a, some, a certain, other, any'. This was first introduced in 6/6.

Section 3 and Section 4

The verbs in this section are all stative verbs, which, as mentioned above under 21/3, use the past of before today to indicate a present state. (There are also special forms for some of these verbs, not dealt with in the present course.) Thus rákádzáma, from -dzama, means 'It (pool) is deep' and zvákashátá, from -shátá, means 'it (matters in general) is bad'. (-shátá is the opposite of -naka, and can also refer to physical appearance as well as moral qualities, i.e. can mean 'ugly' as well as 'bad, evil'.)

The negative is the same as for the regular use of the past of before today:

rákádzáma	it is deep	haríná kúdzama	it is not deep
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Some verbs can be used statively and non-statively. -gara for instance means 'live, sit down' when used non-statively, but 'be seated' when used statively:

ánogara Haráre	he lives at Salisbury (non-stative)
ákágára	he is seated (stative)

-naka means 'taste nice' non-statively, 'be good' statively:

sadza rínonaka	the sadza tastes nice (non-stative)
mwaná ákánáka	the child is good/handsome (stative)

Section 5 and Section 6

The verb -nge in this section is a variant of -nga 'seem'; when it appears with the vowel -e, the verb tense signs tend to have the vowel -e as well. Here -ne- is a variant of the tense sign -no- of the present tense.

-nge is followed in Section 5 by a relative tense of the verb - which happens in the present case to be negative, although any relative tense, affirmative as well as negative, may follow -nge. Literally, as shown in Boc I, the whole structure has the meaning 'seem like ---which has/have not ---ed'

dzínenge dzisíná kúwachiwa they (clothes) seem like those which have
not been washed

i.e., 'they don't seem to have been washed, 'they don't look as if they've
been washed'.

In Section 6, -nge is followed by the relative negative of 'have',
without the infinitive. Note particularly the locatives, e.g.

(mumushá) múnenge musíná anógaramo (in the village) seems like (a place
in which it has not (a person) who
lives therein

i.e. 'the village doesn't look as if anyone lives in it.'

LESSON 23

Section 1

The -cha-a tense has the same patterns as the -aka-a past of before
today:

tichápedza we shall finish cf. takápedza we finished

Formation: full s.p. -cha- verb root -a

Zezuru speakers use this tense with two meanings, i) the future and ii)
'still' in the present:

váchanwá they will drink (or, they still drink; see however 24/1)

The 'still' usage is regarded as rather old-fashioned, and it would therefore
be advisable to keep to the future meaning when you use it yourself, bearing in
mind that the speakers you hear may be using it with the other meaning. (For
negative see 24/1.)

Sections 2-5

These are concerned with the subjunctive (also called the dependent) tense.

Formation: full verbal s.p. - verb root -e

e.g. mú-pínd-é (that) you may enter

Tones: s.p. high for all persons; stem tones are as for infinitive for high
tone verbs, while low tone verbs have the first two stem tones high and the
rest low:

mú-símúké (that) you may rise/get up
but mú-námáte (that) you may pray

The subjunctive has many uses, the most important of which are illustrated here.

Section 2 shows the use after kuti 'that' or 'so that'; this occurs particularly after verbs of desiring, wishing, wanting and commanding.

ndinódá kuti múpíndé I want that you should enter (I want you to go/come in)

In Section 3, the verb -sakisa means 'cause', and again kuti is used, followed by the subjunctive. Note that whatever the tense of -sakisa, the subjunctive does not change:

past - chí chakásákisa kuti úwíré? it is what that caused that you should fall
present - chí chinósakisa kuti árwádzé? it is what that causes that it should hurt?

i.e., 'What made you fall down?' and 'What's making it hurt?'

The subjunctive is also used when asking permission to do something, as shown in Section 4; heré? is added to form the question:

típíúré heré? may we pass?

(This expression is used when meeting people on a narrow path.)

Finally, Section 5 shows the subjunctive used as a second command, after the imperative for the first command.

pindáí zvényú múgáré do come in and sit down

(Negative subjunctive not given in this course, but has the same shape as the negative imperative in 24/3, with high tone on the s.p.:

mú-sá-éndesé (that) you should not go.

Section 6

'Although' is expressed by kúnyángwe, often with zva- + possessive suffix as here. This is followed by a participial form of the verb:

haaná simbá he has no strength BUT kúnyángwe zváké ásiná simbá
although he has no strength

Note the use of the ha--e 'present' negative to refer to the future:

kúchánáya it will rain BUT hakúnayé it won't rain

LESSON 24

Section 1

In 23/1 it was stated that the -cha--a tense could mean 'still do' in the speech of some people. The negative meaning 'no longer' is in more common use:

ha-ndí-cha-nwá I no longer drink (AND I shall not drink, see 23/1)

The formation is ha- attached to the affirmative. The patterns are the same as for the negative of the -nga-e tense (18/5):

ha-rí-cha-rwádz-a It no longer hurts cf. ha-rí-nga-rwádz-e It would not hurt

The second verb in the answers here is in the -ai--a tense.

Formation: contracted verbal s.p. -ai- verb root -a

nd-ai-nwá I used to drink, was drinking, would drink

Tones are as for the -no--a present:

taígara we used to live cf. tinógara we live

This tense has several meanings; that exemplified in this section is that of the past continuous, equivalent to English 'used to, was ---ing, would do' (the latter in contexts such as 'every day he would go to work' = 'used to go to work').

Hwí 'no' is an alternative to kwéte, more often used by the Manyika than the Zezuru; it implies a certain surprise at being asked the question. The negative suffix -ba can be attached to any kind of word, as well as 'no', at almost any point in a negative sentence, but does not itself negate the sentence. It has the tone opposite to that preceding.

The woman's voice giving the question uses -chi- infixed in the verb 'be', followed by the infinitive. This means both 'still do' and 'still be doing':

uchírí kunwá you are still drinking AND you still drink

and is now more often used for the latter than the -cha--a tense. -chi- may also be infixed in 'be' without following infinitive, and in 'have'; it has the tone opposite to that of the prefix:

uchírí	you still are	áchírí	he still is
muchíné	you (pl) still have	áchiné	he still has

In the negative of 'be' and 'have', -chi- is followed by -si- in both cases, and in 'be', -ri is not omitted:

handíchísírí I am no longer hatíchísíná we no longer have

Section 2

The first part of the answer gives a useful way of expressing negative conditionals, without use of a negative participial for the main verb.

Dái pásiná kúti is equivalent to 'if it were not for the fact that', or 'if it were not that'.

Dái pásiná kúti wasíya if it were not for the fact that you have left =
if you hadn't left

The second part of the answer gives another use of the -ai--a tense illustrated in Section 1. As well as meaning 'would' in the sense of 'used to', it may also mean 'would' in the conditional sense. The difference between it and the -nga--e tense in this context is very slight, but the -ai--a may also refer to the past:

hawáidzokera you would not go back AND you would not have gone back

The form shown here is the negative, which consists of ha- added to the affirmative form. Tones are:

ha- low; s.p. + -a- high; -i- low; stem as infinitive

hawáidzokera you would not go back (low tone verb)

hamáifánirá you would not be obliged (high tone verb)

Note the expression naíxvozvo 'and so', in the woman's statements.

-ri and -ne/-na cannot appear in this tense. -vá 'become', a regular high tone verb, replaces -ri, and -vá ne-/na-/no- 'become with', replaces -ne/-na. A common variant of -vá is -vé, and this is the variant used here:

ndaivé I used to become = I used to be

taivé nayó we used to become with them (Class 4) = we used to have them/some

Section 3

The negative imperative consists of:

full verbal s.p. -sa- verb root -e

u-sá-rás-é don't throw away (addressed to sg person)

mu-sá-énd-é don't go (addressed to more than one person
or respectfully to a sg person)

Tones : s.p. low, -sá- high; stem tones as subjunctive (23/2-5).

In 20/6 was given the 'not yet' use of the compound tense using -sati + participial of the past of today : e.g. handísatí ndáwaná 'I have not yet found'. The participial of this structure is formed simply by subtracting ha-:

ndísatí ndáwaná I not yet having found

This is equivalent to the English 'before', referring both to future and past: 'before I find' or 'before I found'. In the examples, it refers to the future.

-ri and -ne/-na can have neither imperative nor past (participial or not) using the same formation as regular verbs. The verb -vá 'become' substitutes for -ri, and -vá ne-/na-, lit. 'become with', for 'have'. 'Have' is illustrated in the section:

músatí máva nembúva lit. you not yet having become with provisions =
before you have provisions

Note also -vá nédi 'become with the truth', hence 'be sure'.

Section 4 and Section 5

This consists of the more common Christian prayers, Section 4 in the (Roman) Catholic versions, and Section 5 in the Anglican.

Note that in the Our Father, God is addressed in the singular. The Hail Mary in Section 4 is somewhat of a mixture. The Blessed Virgin is addressed first in the singular (Káziwá 'be greeted') but thereafter in the plural (muzéré 'you (who) are full').

In the Our Father and Gloria, na- and not no- is used before Mwanákomaná and Mweyá, since they are in this context treated as Class 1a nouns, like babá (hence also the capital letters).

Entries are arranged alphabetically under first letter of stem, except in the case of Classes 9 and 10, which are entered under the first letter of the entire item. E.g., chi-rongó is to be found under R, but mhinzo under M. Class 5/6 items showing different first stem consonant in each Class are entered under both, with cross-reference from the Class 6 to the Class 5 form; e.g. ma-pángá is entered under P, with a cross-reference to bángá under B. The sound-change is shown under the latter (bángá 5/6p). Class 10 plurals of Class 11 nouns are entered separately, with cross-reference to the Class 11 form; e.g. húni is given with reference to ru-kúni (but the Class 10 form is not shown under the latter.) Prothetic or 'euphonic' i- is treated as prefixal, not part of the stem; e.g. i-mbá is entered under M.

Class numbers and pairings are not shown where these are self-evident and regular, e.g. in the case of Class 7 chi-; the corresponding plural Class 8 (zvi-) is to be inferred. Class numeration is shown for Classes 1/2, 1/6, 3/4, 9/10, 11/10 and 11/6.

The category of word (verb, adjective, etc.) is only stated where not self-evident.

Only a few 12/13 items have been included, since this is a regular type of class-transference. Concordial elements entered are limited to demonstratives, pronouns and possessive suffixes.

Some items analyzable into prefix and stem have been shown where the relevant grammar has not been described in the course, e.g. zvimwe, múnó; ka-zhinji however is entered under Z, as well as kazhinji under K, as most students are immediately aware of the connection between this item and the stem -zhinji.

Abbreviations and symbols

adj.	adjective
adv.	adverb
caus.	causative form (of verb)
Cl.	Class (of noun)
coll.	collective
demons.	demonstrative
emph.	emphatic
esp.	especially
etc.	et cetera
ext.	verbal extension
inf.	infinitive
intrans.	intransitive
neg.	negative
non-stat.	non-stative verb
part.	participle, participial
pl.	plural
poss.	possessive
prep.	prepositional
pres.	present
pron.	pronoun, pronominal
rel.	relative (form of) verb
sg.	singular
sp.	species of
stat.	stative verb
subj.	subjunctive
suff.	suffix
trans.	transitive
var.	variant of
+	followed by

A

hw-ahwá beer
 áíwa no
 áíwá yes (in greetings only)
 aka this, Class 12
 amái 26 mother
 ambúya 26 old lady, grandmother,
 mother-in-law
 mw-aná 1/2 child
 mw-anákomaná 1/2 son
 mw-anásikaná 1/2 daughter
 aní? 1a who(m)?
 áno this (in which I am),
 Class 6
 apa this, here, Class 16
 ási do you mean?
 así but
 ava these, Class 2
 rw-ávhi chameleon
 aya these, this, Class 6

B

-bá steal
 -bá negative suffix
 babá 1a father
 chí-bahwé maize, mealies (no pl)
 bángá 5/6p knife
 bango 5/6p pole for building
 -bárá bear, breed
 basa 5/6b work, task, job

-bátá catch, seize, hold; b. bása,
 work
 chí-bátó handle
 -bátsirá help
 -baya prick, pierce
 ka-bayo pneumonia
 bénzi 5/6p fool, stupid person
 mu-bereki 1/2 parent
 bhásikoro 5/6 bicycle
 bhátýe 5/6 jacket, coat
 bháwa 5/6 beer-hall
 bházi 5/6 bus
 ma-bhiya European beer
 bhizá 5/6 horse
 bhúku 5/6 book
 -bhururuka fly
 bhútsu 9/10 shoe
 i-bhwe 5/6 stone
 -bika cook, brew
 bofu 5/6p blind person
 -búdá come/go out; rise (of sun)
 ka-budura shorts
 bumhé 5/6p sweet beer
 búndú 5/6p boil, swelling
 -bva come from, leave (place)
 -bvákáchira go/come and stay with, v
 -bvisa take off, take out (caus.)
 -bvuma agree, consent
 -bvunza ask (question)
 mu-bvunzo 3/4 question

C

chaízo	really, indeed, truly	-dákára	end (by doing), finally do (+ past consec.)
mu-chato 3/4	wedding, marriage	dangá 5/6t	pen, kraal
-chéma	cry, weep	danho 5/6t	ladder, bridge
-chena	(non-stat.) become white, light, clean, clear, bright; (stat.) be white, light, bright, etc.	dára 5/6d	shelf, platform
-chena	white, clean, clear, bare	dare 5/6d	open space, council-place
-chengeta	keep, look after	dáre 5/6t	bell
-chérá	draw water	-dedera	shiver, tremble
-chera	dig	démó 5/6t	axe
-chéréchédza	recognize	dénga 5/6t	roof, sky
mu-cheró 3/4	fruit	-dhadha	cut open
cheté	added to -mwé 'one'	mu-dhudhudhu 3/4	motor-bike
u-chí	honey	i-dí 5	truth
chiichi	this (emph. demons.) Class 7	-diki	small; nápadiki pósé, not in the least, slight- est
-chimbídza	hurry, be early	chi-dimbu	piece, section
ma-chirá	see jirá	-diridza	water
chirembá 1a	doctor	-dóká	set (of sun)
ícho	its (Class 7 poss. suff.)	dombó 5/6t	rock
chókunwá	something to drink	-donhera	fall on, in
chókwadí 9	truth; truly, certainly, indeed, really.	-donhesa	drop, let fall,

D

-dá	want, wish, need, like, love	doro 5	beer
-dada	be conceited	ma-dota	ashes
dái	if, if only (unfulfilled condition)	-dúku	small, little, young
-dádízá	call	-dura	reveal, confess
dákára	until	-dyá	eat; zvókudyá, something to eat, food, crops
		-dyiwá	be eaten
		-dzama (stat.)	be deep

mu-dzanga 3/4	cigarette	ch-engó	wall
ru-dzi 11/10,6	tribe, kind species, nation	mw-eni 1/2	guest, visitor, stra
-dziidzá	learn	mw-enje 3/4	lamp, light
mu-dziidzi 1/2	teacher	-erera	flow
chi-dziidzo	lesson	-ésé	all (var. -ósé)
-dzika	descend, come/go down	m-esó	see zísó
-dzimá	(trans & intrans) go out, put out (fire)	mw-eyá 3/4	spirit, soul, air
dziva 5/6	pool	<u>F</u>	
-dzo	their (Cl.10 poss. stem)	-fá	die, break down
-dzoka	return, (intrans.)	fáfitera 5/6	window
-dzokera	return to (intrans.)	-fámá	walk, travel
-dzosera	give back, return (trans)	mu-fánánidzo 3/4	likeness, picture
i-dzvá	see -tsvá	-fánirá	ought, should (stat. sta
<u>E</u>		-fará	rejoice, be happy
p-edyo	near, close by	-firwá	be bereaved
-edza	try, attempt	mu-fudzi 1/2	heardsman, herdboy
-édza	dawn	u-furo	pasture
mw-edzi 3/4	moon, month	ma-fútá	oil, fat, butter
eé	yes	-funga	think, think about
ehói	answer to question, indicating speaker was heard	<u>G</u>	
-enda	go; kwokúenda, somewhere to go	-gadzira	mend, correct; make, prepa
-endesa	make to go, drive	-gadzirisa	send to be mended
rw-endo 11/10	journey	-gamha	interrupt
		-gamuchira	receive

-gara	(non-stat.) live, sit down; (stat.) be seated		<u>H</u>
chi-garo	seat, chair	hámá 9/10	kinsman, relative
gáte 5/6k	large pot	hamhénó	I don't know
chi-gero	scissors	hanzvádzi 9/10	sister of brother, brother of sister
ma-gétsi	electricity	Haráre	(at, in) Salisbury
-gógódzá	knock (at door)	hári 9/10	pot
gókóro 5/6g	watering-place (also salt-lick)	hémbe 9/10	shirt
gomo 5/6k	mountain	heré?	question indicator
-gona	be able	hingi 9	ink
-goneka	be possible, feasible	hóndó 9/10	war, army
goré 5/6k	cloud; year	hóngu	yes
grásiya 5/6	grace	hópé 9/10	face; sleep
gumbo 5/6k	leg, foot	hosha 9/10	disease, illness
gudo 5/6k	baboon	hova	see ru-kova
gúmi 5/6k	a ten; tenth	hóvé 9/10	fish
gúrú	see -kúrú	húkú 9/10	fowl, hen
gurú 5/6k	animal's stomach	húkwe	see ru-kúkwe
guru 5/6g	burrow, den	húni	see ru-kúni
guta 5/6g	stronghold, royal village, town	húru	see -kúrú
-gútá	become satisfied, sated	húvá 9/10	shelf
gúvá 5/6k	grave	hwai 9/10	sheep
chi-gwakú	ladle	hwii	certainly not, no indeed. gracious no
ru-gwaro 11/6	book, letter	hwo	its, (Cl.14 poss. stem)

I

-i?	(noun suff.) what kind of?
chi-i?	what?
-ibvá	become ripe, fully cooked
ichi	this, Class 7
-(i)dú	our (poss. stem)
idzi	these, Class 10
-(i)i?	(verb suff.) what?
-imbá	sing
imí	you pl
ini	I, me
inini	I (emph. pron.)
ino	this (in which I am), Class 9
-(f)nyú	your (s) pl. (poss. stem)
-ipá	(stat.) be bad, evil, ugly
-(i)pi?	(verb suff.) where?
iri	this, Class 5
-iri	two (var. -virí)
-isa	put, place
isú	we, us
-ita	do, act, behave; mazvíta, thank you
-itika	happen, be done
ivo	they, Class 2
iwé	you sg
iye	he, she (pron.), Class 1
iyi	this (demons. Class 9); these (demons. Class 4)
izvi	these, this, Class 8
izvozvo	these, thus

J

jázi 5/6j	greatcoat, overcoat
jékó 5/6j,ch	sickle
jirá 5/6ch	cloth
ka-jongwé	flame lily (lit. little cock)

K

mu-kádzi 1/2	woman, wife
chi-kádzi	woman's style, speed
mu-kaka 3	milk
u-kámá	kinship
kana	if, whether, or, even
-kandira	lay (eggs)
-kángánwá	forget
mu-kanganyama 3	early morning, day break
kápu 9/10	cup
kare 1a	long ago, formerly; olden days; already
-kásá	stop raining
ma-káte	see gate
pa-kati	in the middle, among
ma-kavi	bark-string, rope
kazhinji	often
íké	his, her(s) (poss. stem)
kéro 9/10	address (Class 10)
kicheni 9	kitchen
kiriké 5/6	church
ko, -ko	pray, tell me, well?
-kó	your(s) sg (poss. stem)
íkó	its (poss. stem, Class 12)

mbuva 9	provisions (for journey)		<u>N</u>
i-mbwá 9/10	dog		
mu-mera 3/4	plant(s), seedling(s)	na-	and, with, by
mhandú 9/10	enemy	-ná	have
-mhányá	run	-na	four
-mhara	(stat.) be perching	i-na	four (Cl.10 -na)
mhenyú	alive (Cl.9/10 -pernyú)	chi-na	fourth
mhinzo 9	sharpness (from -pinza)	-naka	(non-stat.) taste ni (stat.) be good, bea ful, pretty: zvákána it is well, good; zvakanáka, well (adv
mhiri 17a	across, over (flat object)		
mhósva 9/10	matter, blame, case, fault		
mhou 9/10	cow	-namata	pray
mhuká 9/10	animal	-namatidza	stick, stick on (tra
mhuno 9/10	nose	chi-namato	prayer
mhuté 9	mist	-naya	get better, recover; (of r
mhutu 9/10	insect, mosquito	mu-nda 3/4	cultivated field
u-mhutu	insects, mosquitoes (collect.)	ndefú	long, high, tall (Cl
mimbá 9	swelling, pregnancy	ndége 9/10	aeroplane -refú
-mírá	(non-stat.) wait; (stat.) be standing	ndimí	see ru-rimí
mombe 9/10	cattle	ndíró 9/10	plate, dish
mótokari 9/10	motor-car	ndíavo	it is so; therefore
		ndudzi	see ru-dzi
-muka	wake up, get up	ne-	see na-
múnó	in here (where I am)	-né	have (var. -ná)
mvúrá 9	rain, water	-neta	become tired
Mwarí 1a	God	-netsa	annoy, tire, be diff
-mwe	one, a certain, some other	nezúro	yesterday
-mwé	same; (+ -cheté) one (numeral)	-nga	look like, seem (+ noun, rel.); aux (+ part.) in compou tenses

ru-ngano 11/10	folktale, fable	nungo 9	laziness
ngava 5/6	debt	-nunura	save, rescue, deliver
-nge	var. -nga	-nwá	drink; chókunwá, something to drink
-ngu	my, mine (poss. suff.)	-nwiwá	be drunk (of liquid)
nguruve 9/10	pig	mu-nyákwe 3	pot-clay
ngúvá 9/10	time, hour	nyama 9	flesh, meat
chi-ngwa	bread, loaf	ru-nyangá 11/10	horn
ma-ngwáná	tomorrow	-nyárara	fall silent, be quiet
ma-ngwánaní	morning	nyavá 9/10	matter, discussion
u-ngwarú	wisdom	-nyepa	lie, tell untruth; make a mistake
ngwena 9/10	crocodile	nyényedzí 9/10	star
nhái!	I say! Isn't it so?	nyika 9/10	land, country
nhamba 9	number; arithmetic	nyóká 9/10	snake
nhámó 9/10	trouble, distress, misfortune	ma-nyóká	intestines
nhanga 5/6	pumpkin	-nyórá	write, paint
nhási la	today	-nyórérá	write to
nhatú	three (Cl.10 -tatú)	ch-nyóréso	writing instrument, pen, pencil
nhivi	<u>see</u> ru-tivi	nyótá 9	thirst
chi-nhu	article, thing	nyúchi 9/10	bee
mu-nhuhwí 3	pleasant scent or taste	nzara 9	hunger, famine
nhumbí 9/10	garment; (pl) clothes	ku-nzé 17	outside; the weather
njanjí 9	railway line	pa-nzé	outside
njéré 10	intelligence	nzendo	<u>see</u> rw-endo
no-	<u>see</u> na-	-nzi	be said, called, named
-no-	(vi) in order to	nzira 9/10	path, way
nokúti	because	nzou 9/10	elephant
-nomwé	seven	nzvimbo 9/10	place
chi-nomwé	seventh	-nzwá	hear, understand, obey
-nonoka	be late		
chi-nú	calabash for storing oil		

O

-ó	too, also (<u>also</u> -wó)
-o	its, Class 3; its, their, Class 6
hw-ohwa	mushroom
ru-ókó 11/6	arm and/or hand
-ómá	become dry; hard; (stat.) be hard, dry
ch-ombo	tool, implement
-óná	see; earn, get
-ónéká	be visible
-ora	rot (intrans.); (stat.) be rotten
-ósé	all, the whole (var.-ésé)
ch-otó	fireplace
m-otó 3/4	fire
mw-oyo 3/4	heart, mind

P

-pfeka	put on (clothes); (stat.) be wearing
-pfígá	shut (trans.)
u-pfu	flour, meal
pfumbanwe	ninth; nine (Cl.10)
-pfumbamwe	nine (adj.)
pfúwó 5/6	spear
-pfúpi	short
-pfúrá	shoot
-pfuta	catch alight
pfuti 9/10	gun
-pfúúrá	pass, pass by; surpass
kú-pi? 17	where? whither?
-pi?	which?; -pi na-pi, each, all whatever
-píhwá	be given (var. -píwá)
-pika	swear (oath)
-pinda	enter
-pindura	answer
mu-píni, mu-pínyi 3/4	} handle (esp. of hoe)
-pinza	be sharp; admit, let in (caus. -pinda)
-pinzwa	be admitted, shown in

chi-pirí	second (ordinal numeral)
-písá	burn (trans. & intrans.); be hot
-píwá	be given (var. -píhwá)
ma-pofu	<u>see</u> bofu
pókurará	somewhere to sleep
-pórá	heal (intrans.); become cool
-posha	lend
chi-poshí	first (ordinal numeral)
-pótá	go round; ndapóta, I beg, please
ma-púndú	<u>see</u> búndú
mu-punga 3	rice
-púnzá	smash, spill (trans.)
-púnzíká	become spilt, smashed
-púnzírá	overflow (of river), burst banks
purázi 5/6, 9/10	farm
mu-púrisa 1/6	policeman
-púrúrdza	whoop, ululate
-puta	smoke (tobacco)
-pútíká	burst, explode

R

-ramba	(+ inf.) refuse; (+ pres. part.) continue, pers.
-rambana	divorce each other
-rangana	decide on
-rangarira	reflect, ponder
-rapa	treat for illness
-rárá	lie down, go to bed, go to sleep; (stat.) be lying down be asleep; pókurará, some- where to sleep
ma-rara	rubbish
-rayiwa	be admonished, reprimand (pass. -raya)
-rásá	throw away; lose
-ratidza	show
ku-re 17	far away
-reba	(stat.) be long
-refú	long, high, tall, deep
u-refú	length, height, depth

-rega	cease, stop (+ inf.); allow, let (+subj.)
-regerera	forgive
ru-regerero	forgiveness
-réhwá	be said
chi-rémá	cripple, lame person
-révá	say, mean; accuse
-révévéra	intercede for
-rí	be
-ridza	play (instrument); r. mhere, call for help, raise alarm

ríinhí-i? la when? (var. rín(h)i?)

-rima	plough, cultivate, grow (trans)
ru-rími 11/10	tongue, language
ma-rimwezuro	day before yesterday
-rira	sound, ring, make sound proper to the species
riyá	that spoken of, Class 5
íro	its, Class 5
-rodza	sharpen
-róhwá	be hit, beaten
rókwe 5/6	dress, skirt
mu-rombó 1/2	poor person
u-rombó	poverty; -né úrombó, be sorry
chi-rongó	water-pot
-róórá	marry (of man)
mu-róóra 1/2	bride, daughter-in-law
ropa 5	blood
-rova	disappear, vanish
-róvá	hit, beat, strike
ma-rudzi	see ru-dzi

-rúma	bite, sting; kill
mu-rúme 1/2	man, husband
chi-rungu	European ways; English language
mu-rungu 1/2	European, English person
ruva 5/6	flower
-rwádzá	be painful, hurt (intrans); make ill, hurt (trans)
-rwárá	be ill, sick
mu-rwéré 1/2	sick person, patient
írho	its, Class 11

S

sa-/se-/so-	like, as (prep.)
sadza 5	mealie-meal porridge
-sakisa	cause
ma-samba	tea-leaves
mu-sáná 3/4	back
-sánde	holy
-sangana	meet together
sángó 5	the bush, veld
-sára	remain behind
mu-sasá 3/4	sp. tree, Brachystegia spiciformis
sáuti 9	salt
se-	<u>see</u> sa-
-sadera	move, approach
séi?	how? like what?
-seka	laugh, laugh at
sékúru 1a	maternal uncle, grandfather, ancestor
-séré	eight
chi-séré	eighth

-serera	subside	ma-sikati	afternoon; day-time
ru-sero 11/10	winnowing basket (pl tsero)	sikú nésikati	day and night
-setsa	amuse, make laugh	u-sikú	night
-sévénzá	work	chi-sikwá ^(,)	creature
-sévénzésa	use, employ	simbá 5	strength, energy, po
mu-sévéenzi 1/2	workman	-simba	(stat.) be strong, healthy; zvakásimba (adv.) hard
mu-shá 3/4	village, home, homestead	-simúká, -ka	stand up, rise (from sitting)
-shamba	wash self	-siyá	leave behind
-shambira	swim	-siyána	(stat.) be different
-shámisá	astonish, amaze	so-	<u>see</u> sa-
shámwari 9/10	friend	chi-só	face
u-shámwari	friendship	soko 5/6	news, story (true)
-shámu	five	-sona	sew
chi-shánu	fifth	mu-sóro 3/4	head, top
-shányirá	visit	-súnungúra	untie, release
-shátá	(stat.) be bad, ugly	mu-suó 3/4	door (-way)
-shátirwá	become angry	chi-suvi	roof-cap, top-knot
-shaya	lack, miss, be without	-súwá, -wa	be sad, sorry, upse
i-shé 1a	chief	-svika	arrive
u-shé	chieftainship	-svikirwa	be reached
shiri 9/10	bird	-svipa	get dark; (stat.) be black, dark
-shoma	few, a little of	chi-svó	razor
chi-Shóna	the Shona language, way of life	svondo 5/6	week, Sunday
mu-shongá 3	medicine	u-swá	grass
shúmba 9/10	lion	mu-swé 3/4	tail
shúre 17a	behind, after	-swera	spend time, pass day
mu-sí 3/4	day, occasion		
pa-sí	down, on the ground, under, below		
mu-sikaná 1/2	girl		
ka-sikaná	little girl		

T

u-tá	bow (for shooting)	-tégéká	be cheap
-tádzá	fail, omit	-tégésá	sell
mu-tádzí 1/2	sinner	mu-tero 3/4	tax
-takura	carry	vá-tete 2a	paternal aunt
-támbá	play, dance	-tevera	follow
chi-támbi	postage stamp	-ti	say, think, do
-tambudzika	be distressed, worry	mu-tí 3/4	tree, stick, wood; medicine
-tángá	be first, begin	tii 9	tea
ma-tangá	<u>see</u> dangá	chi-tíma	train
-tángísá	start upon	ru-tivi 9/10	side (pl nhivi)
-tánhá	pick, pluck	ma-tombó	<u>see</u> dombó
-tánhatú	six	-tóndérá	think, think about; remember
chi-tánhatú	sixth	mu-tóndóro 3/4	staff, walking-stick
ma-táre	<u>see</u> däre	-tóngá	judge, rule
u-táre	iron	-tónhórá, -ra	be cold (of weather)
-tarisa	look, look at	-tórá	take, take away
-tatú	three	chi-tóro	store, shop
chi-tatú	third	mu-tóró, -ro 3/4	load, burden
-taudzana	speak to one another	tsamba 9/10 or 6	letter, epistle
-taura	speak, talk	tsero	<u>see</u> ru-sero
-taurira	speak to, tell	tsika 9/10	custom, usage, habit
-téérera	listen, listen to	-tsika	tread (on)
-témá	chop down, chop up	tsuro 9/10	hare
-temá	black, dark	-tsvá	new
ma-témó	<u>see</u> démó	-tsvaga	look for, seek
-tenda	thank	-tsváírá	sweep
-tendera	believe	mu-tsváíro 3/4	broom
-tégá	buy	-tsvaka	seek, look for (var. -tsvaga)
ma-ténga	<u>see</u> dénga		

tsvina 9	dirt	-vamba	begin, start
-tsvukú	red, brown	-vé	become (var. -vá)
-túmirá	send for, to	véngá	hate
ma-túró	usefulness, profit	-verenga	read, count
-túrúrá	get down from high place (trans.)	-verengeka	be legible
ʼtwo	their, Class 13	-veza	carve, carpenter
-tyá	fear, be afraid of	-vhimá	hunt
-tyísá	frighten	i-vhú 5/6	soil, earth
-tyóká	become broken, break (intrans.)	vhudzi 5	hair (human)
		-viri	two
		mu-viri 3/4	body
		ʼvó	their(s) (Class 2 poss suff.)
<u>U</u>		<u>W</u>	
-údzá	tell	-wa	fall
uhwu	this, Class 14	-wacha	wash (clothes, etc.)
uku	this, Class 15; this, here, Class 17	-wachiwa	be washed
ch-umá	beads	-wana	find, get; marry (of m)
umu	this, in here, Class 18	-wanikwa	be found, married (of woman)
-únzá	bring	-wina	win
-úráyá	kill	-wira	fall at, on, in
urwu	this, Class 11	chi-witsi	sweet, sweetmeat
utwu	these, Class 13	-wó	see -ó
-úyá	come		
uyu	this, Class 1; this, Class 3		
<u>V</u>		<u>Y</u>	
-vá	become	-yambuka	cross (river, etc.)
-váká	build	-yeuka	remember
		ʼyo	their, Class 4; its, Class 9

Z

zái 5/6	egg
zano 5/6	plan, advice
-zárá	become full
-zarura	open (trans.)
-zéré	full
chi-Zezúru	Zezuru ways/language
mu-Zezúru 1/2,6	Zezuru person
-zhínjí	many, much
zínó 5/6(menó)	tooth
zísó 5/6(mesó)	eye
zítá 5/6	name
-zívá	know
-zívízá	inform
-zo-	finally, in order to (after -úyá)
zuro 5, la	yesterday
zúvá 5/6	day, sun
-zvé	again
-zvímhá	swell up
zvimwe	perhaps; otherwise
zvínó la	now
zvírokwázvo	(it is) true; truly, indeed
-zvo	their(s), its, Class 8 (poss. suff.)
zvókudyá	food, crops
i-zwí 5/6	word, voice

ENGLISH-SHONA VOCABULARY

English entries are in most cases confined to those given in Book I; no attempt has been made to include all possible meanings and synonyms. Readers are referred to the Standard Shona Dictionary compiled by M. Hannan (Rhodesia Literature Bureau, 2nd edition 1974) for further information. The Dictionary contains a short but fairly adequate English-Shona section, and tones are indicated in the 1974 edition.

A

a, an	-mwe
able, be	-gona
about (concerning)	zva-
accompany	-pérékédza
act	-ita
address (on letter)	kéro 9/10
admit (let in)	-pinza
admonish	-raya
adult	-kúru
advice	zano 5/6
aeroplane	ndége 9/10
affair	nyayá 9/10
afraid, be	-tyá
African	mu-nhu 1/2
after	shúre 17a
afternoon	ma-sikati
again	-zvé
ago, some time, long	kare
agree	-bvuma
air	mw-eyá 3/4
alarm, raise	-ridza mhere
alive	-penyú
all	-ósé, -ésé
all whatever	ípi na-ípi
allow	-rega (+ subj.)
already	kare
also	-ó, -wó
although	kúnyángwe zva-

amaze	-shámisá
among	pa-katí
amuse	-setsa
ancestor	sékúru 1a
and	na-/ne-/no-
angry, become	-shátirwá
animal	mhuká 9/10
annoy	-netsa
answer	-pindura
any whatever	ípi na-ípi
approach	-sedera (pedyo)
arithmetic	nhamba 9
arm	ru-ókó 11/6
army	hóndó 9/10
arrive	-svika
article	chi-nhu
ascend	-kwirá
ashes	ma-rotá
ask for	-kúmbirá
ask question	-bvunza
asleep, be	-rárá (stat.)
astonish	-shámisá
at	pa-
attempt	-edza
aunt, paternal	vá-tete 2a
away, take	-tórá
away, throw	-rásá
axe	démó 5/6t

B

baboon	gudo 5/6k
back	mu-sáná 3/4
back, come, go	-dzoka
back, give	-dzosera
bad, be	-ipá (stat.), -shátá (stat.)
bad, go	-ora; be b. -era (stat.)
bare	-chena; be b. -chena (stat.)
bark-string	ma-kavi
basket, winnowing-	ru-sero 9/10
be	-rí
beads	ch-umá
bear	-bárá
beat	-róvá; (pass. -róhwá)
because	nokúti
become	-vá, -vé
bee	nyúchi 9/10
bee-hive	mu-kokó 3/4
beer	doro 5; (European) ma-bhíya; (sweet) búmhe 5/6p
beer-hall	bháwa 5/6
begin	-vamba; -tángá
behave	-ita
behind	shúre 17a
behind, leave	-síyá
behind, remain	-sará
believe	-tendera
bell	dáre 5/6t
below	pa-si

bereaved, be	-firwá (na-)
beautiful, be	-naka (stat.)
better, get	-naya
bicycle	bhásikoro 5/6
big	-kúru; grow b., -kúr
bird	shiri 9/10
bite	-rúma
black, be	-svipa (stat.)
black	-temá
blame	mhósva 9/10
bless	-kómbórera
blind person	bofu 5/6p
blood	ropa 5
body	mu-viri 3/4
boil	búndú 5/6p
book	bhúku 5/6, ru-gwaro
bow	u-tá
boy	mu-kómaná 1/2
bread	chi-ngwa
break	(intrans.) -tyóká
break down	-fá
breed	-bárá
brew	-bika
bride	mu-róóra 1/2
bridge	danho 5/6t
bright	-chena; be b. -chena
bring	-únzá
broken	<u>see</u> break
broom	mu-tsváiro 3/4
brother (elder, of male)	mu-kóma 1/2
brother (of female)	hanzvádzi 9/10

brown	-tsvukú
build	-váká
bull	mu-kónó 3/4
burden	mu-tóró, -ro, 3/4
burn	-pisá
burrow	guru 5/6g
burst (intrans.)	-pútiká
burst banks	-púnzirá
bus	bházi 5/6
bush, the	sángó 5
but	así
butter	ma-fútá
buy	-téngá
by	na-/ne-/no-

C

calabash, for storing oil	chi-nú
call	-dáidzá
call for help	-ridza mhere
called, be	-nzi
car	mótokari 9/10
carpenter	-veza
carry	-takura
carve	-veza
case, matter	mhósva 9/10
case, in that	kudáro
catch	-bátá
catch light	-pfuta
caterpillar	dora 5/6d

cattle	mombe 9/10
cause	-sakisa
cease	-rega (+ inf.)
certain, a	-mwe
certain(ly)	chókwadi
certainly not	hwii
chair	chi-garo
chameleon	rw-ávhi, rwa-ívhi 11/10 (pl nzaívhi)
cheap, be	-téngéká
chief	i-shé 1a
chief, paramount	mambo 1a
chieftainship	u-shé
child	mw-aná 1/2
chop down, up	-témá
church	kiriké 5/6
cigarette	mu-dzanga 3/4
clay, for pots	mu-nyákwe
clean	-chena; b. c. -chena (stat.)
clear	-chena; be c. -chena (stat.)
climb	-kwirá
close (near)	p-edyo
cloth	jirá 5/6ch
clothes	nhumbi 10
cloud	goré 5/6k
coat	bhátýe 5/6, jázi 5/6j
cold, be	-tónhóra (of weather)
come	-úyá
come and stay with	-bvákáchira
come down	-dzika
come from	-bva

do finally	-dákárá	employ	-sévénzésa
doctor	chirembá 1a	end, come to an	-pérá
dog	i-mbwá 9/10	enemy	mhandú 9/10
done, be	-itika, -itwa	energy	simbá 5
door(-way)	mu-súo 3/4	English language	chi-rungu 1/2
down, get (trans.)	-túrúrá	enough, be	-kwáná
down, come, go	-dzika	enter	-pinda
down, lie	-rárá	European	mu-rungu 1/2
draw water	-chérá	European ways	chi-rungu
dress	rókwe 5/6	even	kana
drink	-nwá; (pass. -nwiwá); chókurwá	evening	ma-nherú
drinking-place	gókóro 5/6k	ever	-mbo-
drive	-endesa	evil, be	-ipá (stat.)
drop (trans.)	-donhesa	explode	-pútíká
drop on, in (trans.)	-donhedza	extinguish	-dzimá
drunk, be (of liquid)	-nwiwá	eye	zisó 5/6 (pl. m-esó)
dry, become	-ómá		

E

each	ípi na-pi
early morning	mu-kanganyama 3
earn	-óná
earth	i-vhú 5/6
eat	-dyá: (pass. -dyiwá) something to eat, zvókudya
egg	zái 5/6
eight	-séré (Cl. 10 tséré)
elder brother of male, sister of woman	mu-kóma 1/2
electricity	ma-gétsi
elephant	nzou 9/10

F

face	hópé; chi-só
fail	-tádzá
fall	-wa
fall, let	-donhesa
fall at, on in	-wira, -donhera
fall (rain)	-naya
famine	nzara 9
far away	ku-re
farm	purázi 5/6
fat	ma-fútá
fat, be	-kora (stat.)

father	babá 1a	foot	gumbo 5/6k
fault	mhósva 9/10	forget	-kángánwá
fear	-tyá	forgive	-regerera
feasible, be	-goneka	forgiveness	ru-regerero
few	-shoma	formerly	kare
field, cultivated	mu-nda 3/4	four	-na (Cl. 10 i-na)
fifth	chi-shánu	fowl	húkú 9/10
fill (intrans.)	-zará	friend	shámwari 9/10
finally	-zo-	friendship	u-shámwari
finally do	-dákará (+ consec. past)	frighten	-tyisá
find	-wana	fruit	mu-cheró 3/4
finish (trans.)	-pédzá	full	-zéré
finish (intrans.)	-pérá	full, become	-zará
fire	m-otó 3/4	fully cooked, become	-ibvá
fireplace	ch-otó		
firewood, piece of	ru-kúni 11/10 (húni)		<u>G</u>
first	chi-poshi	garment	nhumbi 9/10
fish	hóvé 9/10	get	-wana, -óná
five	-shámu	get better	-naya
flame lily	ka-jongwé	get down (trans.)	-túrírá
flesh	nyama 9	get up	-muka
flood	-púnzírá	girl	mu-sikaná; (little g. ka-sikaná
flour	u-pfu	give	-pá (pass. -piwá, -y
flow	-erera	give back to	-dzosera
flower	ruva 5/6	go	-enda
fly	-bhururuka	go and stay with	-bvákáchira
folk-tale	ru-ngano 11/10 (pl ngano)	go bad	-ora
follow	-tevera	go, make to	-endesa
food	zvókudya	go round	-pótá
fool	bénzi 5/6p		

to go bed, sleep	-rárá
goat	mbúdzi 9/10
God	Mwari 1a
good, be	-naka (stat.)
good!	zvákánaka!
good, in g. health	-kúkútú
good taste	mu-nhuhwí 3
go out	-búdá
go out (fire)	-dzimá
grace	grásiya 5/6
grandfather	sékúru 1a
grandmother	ambúya 2b
grass	u-swá
grave	gúvá 6/6k
greatcoat	jázi 5/6j
greet	-kwázisá (pass. -kwáziwá)
grind	-kuya
ground, on the	pa-si
grow (trans)	-rima
grow, grow up	-kúrá
grown, full-	-kúró
guest	mw-eni 1/2
gun	pfuti 9/10

H

habit	tsika 9/10
hair(human)	vhudzi 5
hand	ru-ókó 11/6
hand-xylophone	mbira 9/10
handle	chi-bátó; (of hoe) mupín(y)í, -i 3/4
happen	-itika

happy, be	-fárá, -fára
hard	-kúkútú
hard (adv.)	zvakásimba
hare	tsuro 9/10
harvest	-kohwa
hate	-véngá
have	-ná, -né
he	íye
head	mu-sóró 3/4
heal (intrans.)	-pórá
health, in good	-kúkútú
health, recover	-naya
healthy, be	-simba (stat.)
hear	-nzwá
heart	mw-oyo 3/4
height	u-refú
help	-bátsirá
help, call for	-ridza mhere
hen	húkú 9/10
herdboy, herdsman	mu-fudzi 1/2
here (where I am)	kúnó, pánó; (where- in I am) múnó
her(s)	íké
high	-refú
his	íké
hit	-róvá (pass. -rónwá)
hither	kúnó
hive, bee-	mu-kokó 3/4
hold	-bátá
hole in tree, frequented by bees	mu-kokó 3/4
holy	-sánde
home, homestead	mu-shá 3/4
honey	u-chi
honour	-kúdzá (pass. -kúdziwá)

horn	ru-nyangá 9/10	indeed	chókwadí, cháizvo,
horse	bhizá 5/6		zvirokwázvo
hot, be	-pizá	inform	-zivisá
hour	ngúvá 9/10	injure	-kúvárá (pass. -kúvá
house	i-mbá 9/10 (dzi-mbá)	ink	hingi 9
how?	séi?	insect	mhutu 9/10; (coll.) u-mhutu
how many, much?	-ngani?	intelligence	njéré 10
hunger	nzara 9	intercede for	-révéréra
hunt	-vhimá	interrogate	-bvunzisisa
hurry	-chimbidza	interrupt	-gamha
hurt (trans.)	-kúvárá (pass. -kúvázvá); (trans / intrans.)	intestines	ma-nyóká
husband	mu-rúmé 1/2	iron	u-táre
hut	i-mbá 9/10 (dzi-mbá)	isn't it so?	nhái?, hándizvo heré
		its (poss. suffs.)	

I

I	ini, inini	(Class 3) -o
I don't know	hamhénó	(Class 5) -ro
I say!	nhái!	(Class 6) -o
if	kana; (if only) dáí	(Class 8) -zvo
ill	(be ill) -rwára; (make ill) -rwádzá; (ill person) mu-rwéré 1/2	(Class 11) -rwo
illness	hosha 9/10	(Class 12) -ko
important	-kúrí	(Class 14) -hwo

J

in	mu-; (in here) umu, múnó; (come in) -pinda; (let in) -pinza	jacket	bhátye 5/6
		job	basa 5/6b
		journey	rw-endo 9/10 (nzenda)
		judge	-tóngá

<u>K</u>		laugh	-seka (caus. -setsa)
keep	-chengeta	lay (eggs)	-kandira
kill	-úráyá, -rímá	laziness	nungo 9
kind	ru-dzi 11/10,6 (ndudzi, ma-rudzi); (what k. of?) -í?	learn	-dzifidzá
king	mambo 1a	learner	mu-dzifidzi 1/2
kinship	u-kámá	least, not in the	nápadiki pósé
kinsman	hámá 9/10	leave behind	-siyá
kitchen	kicheni 9	leave (place)	-bva
knife	bángá 5/6p	leg	gumbo 5/6k
knock	-gógódzá	legible, be	-verengeka
know	-zivá	lend	-posha
kraal	dangá 5/6t	length	u-refú
<u>L</u>		lesson	ch-dzifidzo
lack	-shaya	let	-rega (+subj.)
ladder	danho 5/6t	let fall	-donhesa
ladle	chi-gwakú	letter (epistle)	ru-gwaro 11/6; tsamba 9/10,6
lady, old	ambúya 2b	lie down	-rárá
lame person	chi-rémá	lie, tell a	-nyepa
lamp	mw-enje 3/4	light, a	mw-enje 3/4
land	nyika 9/10	light (coloured)	-cena; (be l.) -cena (stat.); (become l., dawn) -édza
language	ru-rímí 1/10(ndímí); (English) chi-rungu; (Shona) chi-Shóna, Shóna 9; (Zezuru) chi-Zezúru	light, catch	-pfuta
large	-kúrí	light (fire)	-kuhwidza
last	(1. month) mwedzi wakápera; (1. week) svondo rakápera	like	-dá
late, be	-nonoka	like (similar to)	sa-/se-/so-
		like, look (resemble)	-nge
		likeness	mu-fánánidzo 3/4
		lily, flame-	ka-jongwé
		lion	shúmba 9/10
		listen (to)	-tééréra

little	-dúku, -diki (Cl. 9/10 ndúku, ndiki)	marry (of woman)	-róórúá, -wanik
little, a	-shoma; (adv.) zvi-shoma	mat	ru-kúkwe 11/10 (húko)
live	-gara	maternal uncle	sékúru 1a
load	mu-tóró, -ro 3/4	matter	mhóova 9/10 ; nyayá 9/10
loaf	chi-ngwa	meal	u-pfu
long	-refú	mealies	chi-bahwé
long, be	-reba (stat.)	mean	-révá (pass. -réhwá) (do you mean...?) á
long ago	kare la	meat	nyama 9
look, look at	-tarisa	medicine	mu-shongá 3; mu-tí
look after	-chengeta	meet together	-sangana
look for	-tsvaga, -tsvaka	send	-gadzira
look like	-nge	mended, send to be	-gadzirisa
lose	-rásá	middle, in the	pa-ke ti
love	-dá	milk	mu-kaka 3
<u>M</u>		millet	ru-kwézá
maize	chi-bahwé	mind	mw-oyo 3/4
make	-gadzira	miss (lack)	-shaya
make a mistake	-nyepa	mist	mhuté 9
make go	-endesa	mistake, make a	-nyepa
make ill	-rwádzá	misfortune	nhámó 9/10
make laugh	-setsa	money	marí 9
make sound of species	-rira	month, moon	mw-edzi 3/4; (last month) mw-edzi waká; wakácfuura; (next m mwedzi unóurá
man	mu-rumé 1/2	mud	dope 5/6t
many	-zhinji ; (how m.?) -nganí?	morning	ma-ngwanani
marry (of man)	-róórúá, -wana	morning, early	mu-kanganyana 3
		mosquito	mhutu 9/10; (coll.) u-mhutu

mother	amái 2b	not at all	kwéte, hwii, nápadiki pósé
mother-in-law	ambúya 2b	now	zvinó la
motor-bike	mu-dhudhudhu 3/4	number	nhamba 9
motor-car	mótokari 9/10	nurse, sick-	mu-pépi 1/2
mountain	gomo 5/6k		
mouse	mbeva 9/10		
move (intrans.)	-sedera		<u>O</u>
much	-zhinji; (adv.) zvi-zhínjí, kwázvo; (how m.?) -nganí?	off, take	-bvisa
mushroom	hw-ohwa	often	ka-zhinjí
my	'ngu (poss. suff.)	oh!	nhái!
		oil	ma-fútá
		old lady	ambúya 2b
		olden times	kare 1a
		on	pa-
		on, drop (trans.)	-donhedza
		on, fall	-donhera, -wira
		one	-mwé-chèté
		open (trans.)	-zarura
		open space	dare 5/6t
		or	kana
		order, in o.to	-no-, -zo-
		other	-mwe
		otherwise	zvimwe
		ought	-fánirá
		our	-(í)dú (poss. suff.)
		out, come, go	-búdá
		out, go, put (fire)	-dzímá
		out, take	-bvisa
		outside	pa-nzé, ku-nzé
		over (flat object)	mhiri 17a
name	zitá 5/6		
named, be	-nzi		
nation	ru-dzi 11/10,6 (ndudzi, ma-rudzi)		
near	p-edyo		
need	-dá		
never	neg. with -mbo-		
new	-tsvá (Cl.5 i-dzvá)		
news	soko 5/6		
next	(n.month) mwedzi unóúyá; (n. week) svondo rinóúyá		
nice, taste	-naka		
nice taste	mu-nhuhwí 3		
night	u-sikú		
nine	-pfumbamwe		
no	áiwa, kwéte, hwii		
nose	mhuno 9/10		

N

overcoat	jázi 5/6j	plant	mu-mera 3/4
overflow	-púnzirá	platform	dará 5/6d
<u>P</u>		play	-támbá; (instrument) -ridza
pain, be painful	-rwádzá	please!	ndapóta!
paint	-nyórá	plough	-rima
paramount chief	mambo 1a	pluck	-tánhá
parent	mu-bereki 1/2	pneumonia	ka-bayo
pass	-pfúúrá; (p. over, river, road) -yambuka; (p.day, time) -swera	pole	bango 5/6p
pasture	u-furo	policeman	mu-púrisa 1/6
paternal aunt	vá-tete 2a	ponder	-rangarira
path	nzira 9/10	pool	dziva 5/6
patient	mu-rwéré 1/2	poor person	mu-rombó 1/2
pay (tax)	-peta	porridge (of meali-meal)	sadza 5
pen (for animals)	dangá 5/6t	possible, be	-goneka
pen (for writing)	chi-nyórésó	pot	hári 9/10; (large p. gate 5/6k; (water-p. chi-rongó
pencil	chi-nyórésó	potato, sweet	mbambaira 9/10
perch	-mhara	pot-clay	mu-nyákwe 3
perhaps	zvimwe	poverty	u-rombó
person	mu-nhu 1/2	praise	-kúdzá (pass. -kudzi
piano, hand	mbira 9/10	pray	-ko (interj.); (verb -namata
pick	-tánhá	prayer	chi-namato
picture	mu-fánánidzo 3/4	pregnancy	múmbá 9
piece	chi-dimbu; (p.of firewood) ru-kúní 11/10(húní)	prepare	-gadzira
pierce	-baya	pretty, be	-naka (stat.)
pig	nguruve 9/10	prick	-baya
place, a	nzvimbo 9/10	provisions	mbuva 9
place	-isa	pumpkin	nhanga 5/6; (p.leave manga 5/6
plan	zano 5/6		

pupil mu-dziidzi 1/2

put -isa

put on (clothes) -pfeka

put on (fire) -dzimá

Q

question -bvunza; mu-bvunzo 3/4

question indicator heré?

quiet, be -nyárára

R

railway line njanji 9

rain mvúrá 9; -naya

raise alarm -ridza where

razor chi-svó

reach -svika, -svikira

read -verenga

really chaizvo, chókwaði

reap -kohwa

receive -gamuchira

recognize -chéréchedza

recover (health) -naya

red -tsvukú

reed mat ru-kúkwe 11/10 (húkwe)

reflect (ponder) -rangarira

refuse -ramba (+ inf.)

rejoice -fárá, -ra

relative háma 9/10

release -súnungúra

remain behind -sára

remember -yeuka; -tóndérá

request -kúmbirá

rescue -nunura

return (intrans) -dzoka

return to (intrans) -dzokera

return (trans.) -dzosera

reveal -dura

rice mu-punga 3

ring (of bell, intrans.) -rira; (trans.)
-ridza

ripe, become -ibvá

rise -símuká, -ka; (of sun)
-búdá

river ru-kova 11/10 (hova)

rock dombó 5/6t

rock-rabbit mbira 9/10

roof dénga 5/6t

roof-cap chi-suvi

rope, bark- makavi

rot -ora

rotten, be -ora (stat.)

round, go -pótá

royal village guta 5/6g

rubbish ma-rara

rule -tóngá

run -mhányá

sad, be	-súwá, -wa	shine	-penya
said, be	-nzi, -réhwá	shirt	hémbe 9/10
salt	sáuti 9	shiver	-dedera
salt-lick	gókóro 5/6k	shoe	bhútsu 9/10
same	-mwé	Shona language, way of life	chi-Shóna
satisfied, become	-gútá	shoot	-pfúrá
save (rescue)	-nunura	shop	chi-tóro
say	-révá (pass. -réhwá); -ti (pass. -nzi)	short	-pfúpi
school	chi-kóro	shorts	ka-budura
seat	chi-garo	should	-fánirá
seated, be	-gara (stat.)	show	-ratidza
second	chi-piri	show in	-pinza
section	chi-dimbu	shut	-zarura
see	-óná	sick, be	-rwará
seedling	mu-mera 3/4	sick, make	-rwádzá
seek	-tsvaga, -tsvaka	sick person	mu-rwéré 1/2
seem	-nge (+ rel.)	sickle	jékó 5/6j, ch
seize	-bátá	side	ru-tivi 11/10 (nhivi)
sell	-téngésá	sing	-imbá
send for, to	-túmirá; (s.f.mending)-gadzirisa	sinner	mu-tádzi 1/2
set (of sun)	-dóká, -ka	sister, elder, of woman	mu-kóma 1/2
seven	-nomwé	sister of male	hanzvádzi 9/10
seventh	chi-nomwé	sit down	-gara
sew	-sona	six	-tánhatú (Cl. 10 nhánha)
sharp, be	-pinza	sixth	chi-tánhatú
sharpen	-rodza	skirt	rókwe 5/6
sharpness	mhinzo 9	sky	dénga 5/6t
sheep	hwai 9/10	sleep	hópé 1c
shelf	dará, -ra 5/6d; ru-kúvá 9/10 (húvá); húvá 9/10		

sleep, go to	-rará	star	ryényedzí 9/10
small	-diki, dúku (Cl. 9/10 ndiki, ndúku)	stay with	-bvákáchíra
smash (trans.)	-púnzá; (intrans.) -púnzíká	steal	-bá
smell (trans.)	-nhuhwidza	stick	mu-tí 3/4; (walking-s.) mu-tóndóro 3/4; (s. of firewood) ru-kúní 11/10 (húní)
smell sweetly	-nhuhwira	steal	-bá
smoke (tobacco)	-puta	stick	mu-tí 3/4; (walking-s.) mu-tóndóro 3/4; (s. of firewood) ru-kúní 11/10 (húní)
snake	nyóká 9/10	sting	-rúmá
so	kudáro, (na-)ízvovvo	stomach of animal	gurú 5/6k
so that	kuti	stone	i-bhwe 5/6
soil	i-vhú 5/6	stop	-rega (+ inf.); (still) -mírá
some	-mwe	stop raining	-kásá
son	mw-anákomaná 1/2	store (shop)	chi-tóro
sorry, be	-súwá, -wa; -né úrombó	story (folk-tale)	ru-ngano 11/10 (ngano)
soul	mw-eyá 3/4	story (true)	soko 5/6
sound (intrans.)	-rira ; (s. alarm) -ridza mhere	stranger	mw-eni 1/2
space, open	dare 5/6d	strength	simbá 5/6
speak	-taura; (s. to) -taurira; (s. to each other) -taudzana	strike	-róvá (pass. -róhwá)
spear	pfúmó 5/6	string, bark-	ma-kavi
species	ru-dzi 11/10, 6 (ndudzi, ma-rudzi)	strong, be	-simba (stat.)
spend time (day)	-swera; (night) -rará	stronghold	guta 5/6g
spill (trans.)	-púnzá	stupid person	bénzí 5/6p
spirit	mw-eyá 3/4	subside	-serera
staff (stick)	mu-tóndóro 3/4	suffice	-kwáná
stamp, postage	chi-támbi	sun	zúvá 5
stand up	-símúká, -ka	Sunday	svondo 5
standing, be	-mírá (stat.)	swear (oath)	-pika
		sweep	-tsváírá

sweet, sweetmeat chi-witsi
sweet beer bumhé 5
sweet potato mbambaira 9/10
swell up -zvimba
swelling bundú 5/6p
swim -shambira

T

tail mu-swé 3/4
take, take away -tóra
take off, out -bvisa
talk -taura; (t.to) -taurira;
tall -refú
task basa 5/6b
taste, nice mu-nhuhwí 3
taste nice -naka
tax mu-tero 3/4
tea tii 9
tea-leaves ma-samba
teach -dziidzisa
teacher mu-dziidzisi 1/2
tell -taurira, -údzá
tell an untruth -nyepa
tell me ko, -ko
ten gúmi 5/6k
tenth gúmi
thank -tenda
thank you mazviitá, -ta
that (conj.) kuti

that (spoken of, Class 5) riyá
their(s) (poss. suffs.)

(Class 2) ívó
(Class 4) íyo
(Class 6) ío
(Class 8) ízvo
(Class 10) ídzo
(Class 13) ítwo

therefore kudáro, ízvozvo
these (demons. adj. & pron.)

(Class 2) ava
(Class 4) iyi
(Class 6) aya
(Class 8) izvi
(Class 10) idzi
(Class 13) utwu

these (emph. pron.) izvozvo (Class 8)

they (pron.) ívo (Class 2)

thief mbavhá 9/10

thing chi-nhu

think -funga, -ti

think about -funga, -tóndérá;
-rangarira

third chi-tatú

thirst nyótá 9

this (demons. adj. & pron.)

(Class 1) uyu

(Class 3) uyu

(Class 5) iri

(Class 6) aya

(Class 7) ichi

(Class 8) izvi

(Class 9) iyi	tree	mu-tí 3/4; (musasa t.) mu-sasá 3/4
(Class 11) urwu		
(Class 12) aka	tremble	-dedera
	tribe	ru-dzi 11/10,6 (ndudzi ma-rudzi)
(Class 14) uhwu		
(Class 15) uku	trouble	nhámó 9/10
(Class 16) apa	truly	chaizvo, chókwardi, zvirokwázvo
(Class 17) uku	truth	i-dí 5; chókwardi 9
(Class 18) umu	try	-edza
this (in which I am, demons. adj., (Class 6) áno;	two	-virí, -irí (Cl.10 mbirí)
(Class 9) ino		
this (emph. demons., Class 7) chiichi		<u>U</u>
three -tatú (Cl.10 nhatú)	ugly, be	-ípá (stat.), -shátá (stat.)
throw away -rásá		
thus ízvozvo, kudáro	ululate	-púrúrúda
time ngúvá 9/10	under	pa-sí (pa-)
time, spend (day) -swera; (night) -rárá	understand	-nzwá
tire (trans.) -netsa	untie	-súnúngúra
tired, become -neta	untruth, tell an	-nyepa
today nhási 1a	use	-sévénzésa
tomorrow ma-ngwáná	usefulness	ma-túró
tongue ru-rími 11/10 (ndími)		
tool ch-ombo		<u>V</u>
tooth zínó 5/6 (menó)		
top mu-sóró 3/4	vanish	-rova
town guta 5/6g	veld	sángó
train chi-tíma	very, very much	kwázvo
travel -fámhá	village	mu-shá 3/4
tread, tread on -tsika	visible, be	-ónéká
treat (the sick) -rapa	visit	-shányirá, -bvákáchira

visitor	mw-eni 1/2	which	ípi?; (to w.place?) kúpi?
voice	i-zwí 5/6	white	-chena
		white, be	-chena (stat.)
	<u>W</u>	who(m)?	ani? la
wait	-mírá; (w. for) -mírírá	whoop	-púrúrúza
wake up	-muka (intrans.)	why?	-(i)í? with prep. ext.
walk	-fámbá	wife	mu-kádzi 1/2
walking-stick	mu-tóndóro 3/4	win	-wina
wall	ch-engó	window	fáfitera 5/6
want	-dá	winnowing-basket	ru-sero 11/10 (tsero)
war	hóndó 9/10	wisdom	u-ngwarú
wash (clothes)	-wacha (pass. -wachiwa)	wish	-dá
wash(self)	-shamba	with	na-/ne-/no-
water	mvúrá 9	without, be	-shaya; neg. -ná/-né
water	-diridza	woman	mu-kádzi 1/2
watering-place	gókóro 5/6k	woman's style	chi-kádzi
we	isú	wood	mu-tí 3/4
wear	-pfeka (stat.)	word	i-zwí 5/6
wedding	mu-chato 3/4	work	-bátá bása; (w. for wages) -sévénzá
week	svondo 5/6	workman	mu-sévéenzi 1/2
weep	-chémá	worry (intrans.)	-tambudzika
well (adv.)	zvakanáka	write	-nyórá
well?	ko	write to	-nyórérá
what?	chi-i? -(i)í?; (w. kind of?) -í?	writing instrument	chi-nyórésó
wheat	koroni, kóroni 9		
when?	rínhi? rínhi? la		
where?	-(i)pi?, kúpi?		
whether	kana		

X

xylophone, hand- mbira 9/10

Y-

year goré 5/6k

yes hóngu

yes (greetings only) áiwá

yesterday zuro 5, 1a; nezúro

yesterday, day before ma-rimwezuro

you (pron.) pl. imí;

sg. iwé

your (s)(poss. suffs.) pl.
-(i)nyú;

sg. -kó (poss. suff.)

Z

Zezuru language, way of life
chi-Zezúru

Zezuru person mu-Zezúru 1/2

SHONA LANGUAGE COURSE

devised by Hazel Carter

recorded by G.P.Kahari and Hazel Carter

BOOK III

Written Exercises

Supplementary Vocabulary

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Foreword

For each lesson of the Course there is provided an exercise for translation from Shona into English, followed by a short vocabulary test, and a similar exercise and test for translation from English into Shona. Keys are to be found in the second half of the book (see Table of Contents). The exercises for each lesson cover all the sections and should not therefore be attempted until the student has completed the whole lesson.

After Exercise 24 are given some examples of proverbs, figurative expressions and riddles, as a sample of the very rich store of these genres possessed by the Shona.

A supplementary vocabulary has been added, containing useful items which do not appear in the main Course; in particular, names of parts of the body, terms denoting human relationships, and those used in specialized activities such as medical, educational and agricultural work, and religion, both Traditional and Christian.

As stated in Book II (p. 4), lowering of a final high tone, before a following word beginning with high tone, is variable, even in the speech of one person. The student should not regard his own version as wrong if it differs from that of the key in this respect.

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ExercisesLesson 1

- a) 1. Mangwánaní-1, marará heré-e? Áiwá, tarára zvédú, kana māraráo.
 2. Chísarai. Ehóí-1. Fámái zvényú zvakanáka. 3. Ásí iníni?
 Handíná kunzá. Hazvínà mhósva. 4. Manherú, maswérá heré-e?
 Áiwá, taswérà zvédú, kana másweráo. Áiwá, taswérà zvédú. 5. Mazvíítá.

cherá!	gúrú	kuedza
chérá!	guru	kuédza
chínonetsa	gurú	bhátve
chinónetsa		babá

- b) 1. Isn't that right? I don't know. 2. Excuse me. It doesn't matter. 3. Good afternoon, have you spent the day (well)? Yes, we have spent the day (well), if you also have. Yes, we have spent the day (well). 4. Goodbye (to one remaining); see you tomorrow. Goodbye (use answer to greeting); have a good journey. 5. Is that quite right? Yes. Very good! 6. Congratulations!*

no	they have arrived	he gave
please	be greeted!	he who gave
to hit, strike	rock-rabbit, dassie	he cuts open
to disappear	hand-piano, xylophone	he is conceited

Lesson 2

- a) 1. Urí kuryórá heré-e? Hóngu, ndirí kuryórá. 2. Urí kúenda heré-e?
 Kwéte, handísi kúenda, áíwa, ndirí kuúyá. 3. Kúrí kúnaya heré-e?
 Kwéte, hakúsi kúnaya, áíwa; así kúrí kúsvipa. 4. Unódá kúedza heré-e?
 Hóngu, ndinódá kwázvo kuedza. 5. Kúrí kupísá heré-e? Hóngu, kúrí kupísá
 kwázvo. 6. Urí kúedza kubátsírá heré-e? 7. Ndinódá kwázvo kudzíídzá
 kúverenga. 8. Urí kunwá heré-e? Kwéte, handísi kunwá, ndirí kudyá. 9.
 Unódá kútarisa heré-e? Kwéte, así ndinódá kúseka. 10. Kúrí kutónhóra kwázvo.

*The answer is 'Tésé', lit. 'all of us'.

2a ctd

kutaura	así
kuúyá	kwázvo
kufámbá	kunaya
kudzika	kuenda
kudzíídzá	kudyá

- 2 b) 1. Are you reading? Yes, I am reading. 2. Are you learning? Yes, I am learning. 3. Are you going down? No, I am not going down. 4. Are you helping? No, I am not helping, I am looking. 5. Is it getting dark? Yes, it is getting dark. 6. Is it cold? No, it is not cold, it is hot. 7. Are you going? No, I am not going, but I want very much to go. 8. I am trying to write. 9. Are you trying to learn to write? No, I am trying to learn to speak. 10. It is getting dark; I want to go.

to read
to write
to be hot } of weather
to be cold }
to try

to help
to drink
to eat
to laugh, laugh at
to look, look at

Lesson 3

- a) 1. Unódá kúnonoka heré-e? Kwéte, handídí kúnonoka, nokúti kúrí kúsvipa.
2. Munódá kúshambira heré-e? Hóngu, tinódá kúshambira, nokúti kúrí kupísà nhási.
3. Babá árípíko? Árí mumbá heré-e? Kwéte, haási mumbá, árí panzé. Árí kúrima. Árí kúrimé? Hamhénó. 4. Vaení vásvíka heré-e? Váripíko? Váří kúpinda mumbá. Váří kudyá heré-e? Hóngu, váří kudyá. Váří kudyéí?
5. Ndirí kúedza kudzíídzá kútaura chíZezúru. 6. Vaná váripíko? Váří kutámbá heré-e? Hóngu, váří kutámbá; váří mumbá. 7. Varúmé váří kurwéí? Váří kurwá hwahwá.

(In the case of nouns marked with asterisk (*), give plural if singular shown, and singular if plural shown)

kuchimbídza	*mukómaná	*vakádzí
kurima	babá	*varúmé
*vasíkaná	mumbá	panzé
chíZezúru	kupinda	kupinzwa

- 3 b) 1. Are you reading? No, I'm not reading, because it's getting dark.
 2. Do you (pl) want to hurry? Yes, we are in a hurry, because it's raining.
 3. Do you want to stay behind at home? No, I don't want to stay behind at home; I want to come.
 4. Where are the children? Are they in the house? No, they're not in the house, they're outside. They're swimming.
 5. Is the woman cooking? Yes, she's cooking. What is she cooking? I don't know.
 6. The children are laughing at the European, because he's trying to speak Zezuru.
 7. Is the girl cooking? No, she's not cooking, she's sewing. What is she sewing?
 8. Do you want to learn to sing?

(See note on previous page with regard to nouns marked with asterisk)

the English language	to take off	to give judgment
*child	coat	to play, dance
chief	*visitors	*person, African
to lie down	to sit down	water

Lesson 4

- a) 1. Uné chigaro heré-e? Ási chigaro? Hóngu, ndinácho. Ásí hachísi mínò kwéte, chírí panzé.
 2. Ichi chinhu ndéchaaní? Ndéchangú.
 3. Muné zwiwítsi heré-e? Kwéte, hatíná. 4. Unódá zwiwítsi heré-e? Iníni ndiné zwiwítsi. Ko, zvirípíko?
 5. Iri bángá, ndéraaní? Ndérangú heré-e?
 6. Muné mapángá heré-e? Hóngu, tináo. 7. Uné dè mò heré-e? Ási démó? Hóngu, ndináro; iri bángá ndérangú.
 8. Unódá chingwa heré-e? Kwéte, handídí chingwa, áíwa, ndinódá mazái. Iníni ndiné chingwa, así mazái handíná. Ko, chingwa chírípíko?
 9. Ko, rókwe rángu rírípíko? Harísi mínó.

(Give pl of .sg and sg of pl nouns marked by asterisk)

*chigaro	mafútá	*chisvó
*zvingwa	*bhátýe	*mazái
*rókwe	sadza	ngúvá
*mapángá	mukaka	*zvinú

- b) 1. Have you any bread? Do you mean bread? Yes, I've got some. Where is it? It isn't in here.
 2. The fireplace isn't in the house, it's outside. (N.B. A Shona fireplace usually is outside, see picture on p.6 of Book I.)
 3. Where is my coat? It isn't in here. This coat, is it mine? Yes, that's quite right.
 4. Have you (pl) any axes? You mean axes? No, we haven't any, but we have knives. They are in the house.
 5. I want some water. Have you any water? No, I haven't.
 6. Have you (pl) any mealie-meal porridge? Yes, we have some. It's in the house.
 7. I haven't any time, I'm in a hurry, because I want to begin ploughing today.

mealies
father's chair
milk
motorcar

*sweets
*my dress
*bread, loaf
*knives

*axe
*bicycle (like bhátýe)
butter
*egg

Lesson 5

- a) 1. Wavérenga nhási heré-e? Kwéte, handíná kúverenga nhási.
2. Waóna aní nhási? Handíná kuóná múnhu. 3. Vaeni vásvika mangwánani áno heré-e? Kwéte, havána kúsvika; vánónoka. 4. Ko, babá ádaidza aní? Ádaidza vaná, así havána kuúyá. Áshatirwa heré-e? Hóngu, áshatirwa kwázvo! 5. Waítei nhási? Ndabíka. Ko, wabíkei? Ndabíka sadza. Ko, wabíka mazái heré-e? Kwéte, handíná kúbika mazái, áiwa. 6. Ndakánganwa! Wakánganwei? Ndakánganwa kutaurira vakómaná. 7. Ko, vasíkaná vátengei? Havána kuténgá chinhu. 8. Ko, watúmira babá heré-e? Kwéte, ndakánganwa, handíná kúyeuka, ruregerero.

kukumbirá

kutakura

kudáidzá

kusíyá

kufunga

kushátirwá

kunzwá

kutaurira

aní?

- 5 b) 1. Did you ask for the milk today? No, I'm sorry, I didn't ask for the milk, I forgot. 2. The man tried to get into the house, but he didn't get in. 3. What did you buy today? I didn't buy anything. 4. Did you remember to speak to the chief? Yes, I did remember. Well, what did he think? I didn't understand. 5. Whom have you seen today? I haven't seen anyone. 6. This morning the children went (away). But they didn't remember to take (tr. carry) coats. It's raining! 7. Did you understand? No, I didn't understand. The chief spoke too fast (tr. was quick to speak). 8. Father got angry because I forgot to go and get (tr. draw) water. 9. Did you (pl) swim this morning? No, we didn't swim. It is too (tr. very) cold. 10. Did the women drink beer? No, they didn't drink beer, they drank water. I didn't drink anything at all.

to do
to arrive
anybody

to remember
today
anything

to tell
this morning
to help

Lesson 6

- a) 1. Unódá kútarisa mótokari heré-e? Kwéte, ndatárisa kare.
 2. Vaná havána kuúyá kúchikóro* nhási heré-e? Kwéte, váuya.
 3. Waítei nhási? Ndanyórrera babá wángu. 4. Musíkaná ákanganwa kuúnzá míkaka mangwánani áno heré-e? Kwéte, haána kukángánwá.
 5. Maítei nhási? Taténgera babá wédù bhásikore 6. Urí kúsekereí?
 7. Maténgereí nyáma? Taténga nyama nokúti tinóda kudyá.
 8. Vanhu várí kúitei? Vamwe várí kudyá, así vamwe havási kudyá.
 9. Vakómaná vane mungo heré-e? Vamwe vane mungo, así vamwe havána mungo kwéte. 10. Urí kúwachireí marókwe? Ndirí kúwacha marókwe nokúti mamwe áno tsvína.

kushamba	*matsamba	jázi
*zúvá (also = 'day')	marara	kupísá
kuibvá	tsvina	nungo

- b) 1. Do you want to see the chief? No, I've already seen the chief, I want to see my father. 2. Haven't the visitors arrived? Yes [N.B. be careful], they've arrived; they arrived this morning. 3. What did the child ask for? He asked for some water. 4. What are the men drinking? They're drinking beer. Why are they drinking beer? 5. What are you (pl) doing? We're swimming. Why are you swimming? Because it's hot today. 6. Where are the children? Are they outside? No, some are outside, but others are in the house. 7. For whom have you brought letters? I have brought (them) for my father. But some are mine, aren't they? (tr. isn't that so?) 8. What were you afraid of? Why were you afraid?

to be spilt	to get fully cooked	to shine
to wash (self)	to wash (clothes, etc.)	greatcoat
our father	to be afraid (of)	to bring
to write to	to go home	

Lesson 7

- a) 1. Uné ngúvà inókwána heré-e? Kwéte, handínà ngúvá, ndanónoka kwázvo.
 2. Wakúvadzwa heré-e? Hóngu, ndarúmwa. 3. Uné vaná heré-e? Hóngu,

*ku- 'to'.

7a ctd

ndinávo; ava vaná ndévangú. 4. Unódá kuténgà mótokari heré-e? Hóngu, ndinódá kuténgà mótokari, así handíná marí zhínjí. 5. Ndiné musóro. Wakúvadzwa heré-e? Kwéte, regá kútambudzika, handíná kukúvádzwá, nápadíki pósé. 6. Vanhu várí kudyá heré-e? Kwéte, havási kudyá; váguta kare. Unózivá séi kuti váguta? 7. Ndinódà bángá rinópinza. Iníni ndiné bángá rinópinza. 8. Ndanónoka. Hóngu, wanónoka chaízvo. Washátirwa heré-e? 9. Wanéta heré-e? Hóngu, ndanéta chaízvo. Ndiné úrombó; unódá kurará heré-e? 10. Uné ròkwe rakánaka heré-e? Hóngu, ndináro, así ríne tsvína. Ási haúná mámwe heré-e? Kwéte, ndiné mámwe.

maryóká	nzara	*chigwakú
kubayiwa	kutambudzika	kuróhwá
séi?	kúnyépa	*fáfitera

7b) 1. Is the cloth dry? No, it's not dry in the least. 2. Are you very hungry? No, stop worrying, I'm not hungry. 3. Have you a child? Yes, I have one; this child is mine. 4. I'm very grateful; you have been a great help (tr. you have helped a lot). Oh no, what have I done? 5. The mealies have come to an end. How do you know they have (come to an end)? 6. The windows have been smashed, haven't they? Some have been smashed, but others haven't (been smashed). 7. Have you any flour? Yes, I've lots of flour. I haven't (any). 8. We need (tr. want) a new axe; have you (pl)*any new axes? Yes, I have some. 9. You don't mean you want a new dress; you've got a pretty one, haven't you? It's not true, I haven't any new dresses. 10. I've got stomach-ache. You've eaten too many (tr. many) sweets. That's not true.

head	money	*cloth
*new axes	*leg/foot	*water-pot
become dry	become full	to get broken
to get spilt	to be worried	(<u>not</u> smashed)

Lesson 8

a) 1. Ko, wanyórera babá wákó heré-e? Kwéte, handísatí. 2. Ko, dáre ráríra heré-e? Hóngu, ndinófunga kuti ráríra kare. Ko, ráríra ríinhí? 3. Babá árípíko? Ndatádza kumúóná. Ndirí kumímírírá.

*Plural of respect. Reply is in singular.

8a ctd

4. Watádzireí kupédzá báa rákó? Ndatádza kurípédzá nokúti kúrí kupísa nhási. 5. Gumbo rátyoka heré-e? Hóngu, rátyoka. Rápóra heré-e? Kwéte, harísatí; rátyoka nhási. 6. Urí kúpfeka bhátye rákó heré-e? Hóngu, ndirí kurípfeka. Así ríne tsvína. 7. Unódá kúiteí? Ndinódá kúgadzira bhásikoro rángu, nokúti rápunzika. Ndiné úrombó; rápunzika séi? Unódá kurígadzira ríinhí-1? 8. Amái vakó várípiko? Váí mumbá heré? Kwéte, váenda mangwanani áno. Ndinódá kuvátáurira. 9. Yáteerera mazwí ángu así havána kuánzwá. 10. Unódá kúedza-zvé heré-e? Kwéte, ndaédza-zvé káre, así ndatádza.

*bhúku (like bhátye)	maókó	kuzarurwa
kubúda (mu-)	kuwanikwa	*zvídžíídzó
kupfeka	kupfígá	masoko

b) 1. Has the sun set? No, it hasn't yet. 2. When did the chief come out of the house? I think (that) he came out some time ago. 3. Where is my razor? I can't find it. 4. Are you looking for your child? Yes. I'm looking for him. Where is he (or she)? Do you know? I think (that) he is in school. Oh, hasn't he come out? No, not yet. Some (of the) children have come out already, haven't they? 5. Did you understand my words? No, I didn't understand them; you spoke English. Nonsense, I spoke Zezuru. 6. Have you got my book? Yes, I have (it). Are you wanting it? Yes, I want to read it.

to set (of the sun)	to heal (intrans.)	when?
clothes	mother	his razor
to finish	to listen (to)	work

Lesson 9

a) 1. Tirí kútsvaga vaná. Murí kútsvaga vaná vanganí? Tirí kútsvaga vavirí; mumwe músikaná, mumwe mukómaná. Handíná kuváoná. Ko, vádúkú heré-e? Musíkaná mudúkú, así mukómaná haási mudúku kwéte. 2. Urí kútariseí? Ndirí kútarisa bángá. Ibànga rinópinza heré? 3. Waóna chikóro chitsvá heré-e? Kwéte, handísatí. 4. Rókwe rákó ídzvá heré-e? Hóngu, íròkwe idzwá. 5. Urí kuóná vánhu vanganí? Ndirí kuóná vashánu. Kúnyépa, urí kuóná mumwé cheté.

9a ctd

*dāre	*munhu mupfúpi	*(munhu) mukúru
imbwá	*ráfitera gúru	vanhu vangani?
zvingwa zviviri	mwaná murwé cheté	mazái matatú
mazúvá mána		

Lesson 10

- a) 1. Ndítaúre heré-e? Hóngu, taurà zvákó. 2. Típfúúré heré-e? Hóngu, pfúúrál zvéryú. 3. Ndinódá máruva matsvukú. Tórá aya, mátsvukú. 4. Ichi chinonzi chisvó, ndízvo heré-e? Hóngu, ichi chísvò. 5. Mabíka mazái heré-e? Hóngu, ndaábika. Mabíka mangani? Ndabíka matatú. 6. Tídyé heré-e? Hóngu, idyál zvéryú. Munódá kudyéi? Tinódá kudyá sádza. Ko, ráibva heré-e? Kwéte, harísatí. Muné nzára húrú heré-e? 7. Uyu mukádzí múrúngu heré-e? Hóngu, mukádzí murungu; tarísá vhudzi ráké, írefú.

kupfúúra	mufánánídzo	mangwána
musúo	*jirá demá	*bhúku dzvukú
*munhu murefú	kutórá	kutarisa

- b) 1. May I sit down? Yes, do sit down. 2. May we pass by? Yes, do pass by. 3. I want some red cloth. Take this, it's red. 4. This is called a ladle, is that right? Yes, this is a ladle. 5. Did you buy some eggs this morning? Yes, I bought them. Have you cooked them? No, I haven't yet. 6. May I look at the picture? Yes, do have a look. This is called a knife, is it? Yes, it's a long knife. 7. May I drink the beer? No! Well, may I drink some water? Yes, do drink the water. 8. Is this book mine? Yes, it's your book; do you want to read it? No, I finished reading it this afternoon.

hair	*European person	English language
to follow	to wait	meat
many people	*long legs	how many days?

Lesson 11

- a) 1. Wandídaidza heré-e? Hóngu, ndakúdaidza. Ko, unódeí?
 2. Ndíaní atáurira amái vāngu (my)? Ndíní ndavátaurira. Ko, washátirwa heré-e? 3. Chíi chapúnzika? Ifàfitera heré-e? Hóngu, ifàfitera gúrú. Ndíaní arípunza? Vákòmaná varípunza. 4. Ákuvadzwa. Ákúvādzwā ndíaní? Mwánā wāngu. 5. Cháríra. Charírà chíiko? Ndinófunga kuti idāre rarírā. 6. Watíseka heré-e? Hóngu, ndakúsekaí. 7. Tarísá mukómaná; ákuvadzwa. Chaítika chíiko? Árohwa heré-e? Kwéte, áwíra pasí. 8. Bhásikoro rángu ráfa. Rápunzika. Ko, rápunzika rínhi? Arípunza ndíaní? 9. Ndíaní asvíká masíkatí áno aya? Váeni vasvíká. Várí kukúmírírā;

kutúmírā

kukángárwā

kudonhesa

kurodza

kufá

kurehwa

kuitika

kuwira pasí

kuónā

- b) 1. Did you ask me? Yes, I asked you some time ago. 2. Who has finished up the sadza? Was (tr. is) it the children? No, it is I who finished it up. Forgive me. 3. What's happened? (tr. It is what which has ...) The water-pot has got smashed. Who dropped it? 4. What are the people doing? They are listening to the chief. What (It is...) has been said? I don't know, I didn't hear his words. 5. The bell is ringing; what's happened? Who has died? It is my mother who has died. I'm sorry. 6. Look, the school has been opened! Stop worrying, it's the teacher who has opened it.

to be shut
 to believe, thank
 to come

to fall down
 to smash (trans.)
 who is it?

*water-pot
 *teacher
 what is it?

Lesson 12

- a) 1. Hanzvādziyāngu yáenda kúpi? Írí mumbá heré-e? 2. Shārwari dzákó dzírí kúpi? Dzírí kúbasa. 3. Iyi ínónzi mombe, nhái? Hóngu, iyi ínómbe. 4. Uné mbúdzì nganí? Ndiné nhànhatú. 5. Hámā dzāngu ízhìnjì. Así dzāngu íshóma. 6. Shúmā yáruma mbúdzì dzákó heré-e? Hóngu, yádzirúma. Ko, vábata shúmā heré-e? Havásatí. 7. Warúmwa heré-e? Hóngu, ínyòkà yandíruma. 8. Mombe dzákò dzáenda kurukova heré-e?

12a ctd

Kwéte, hadzísatí. 9. Imbwá yákó írí kurúma mwaná wángu. Kúryépa!

10. Mombe íhùrù, así húkú índùkú.

nguruve

*imbá

húkú chéna

hova

muryika íno

nyóká

kuúráya

kuwana

imbwá dzésé

b) 1. Where has my friend gone? He's outside the house. 2. Where have your brothers (of a woman) gone? They've gone to work. 3. This is called a pig, isn't it? Yes, this is a pig. 4. I have two dogs. But I have four. 5. The rivers are not very big in this country. 6. My house is big, but his is small, but he is very conceited. 7. Has your mother cooked the meat? Yes, she cooked it this afternoon. 8. Have you sent your bicycle to be mended? Yes, I sent it to be mended this morning.

to count

lion

kinsman

friend

goat

garment

at the river

a white cow

a black goat

Lesson 13

a) 1. Wakákuvadzwa ríinhi? Ndakákuvadzwa nezúro. 2. Vaeni váuya nhási heré? Vákásvika mwedzi wakápera. 3. Musúo wápfigwa heré? Kwéte, haúsatí. Kúryépa, wápfigwa kare. 4. Mutóro múkuru heré? Kwéte, haúsi mukúru, nápadiki pósé. 5. Minda yákó írí kúre heré? Kwéte, haúsi kúre; írí pá-rutivi porúkova. 6. Uyu únonzí mutí, ndízvo heré? Hóngu, múti. Ko, mútí? Ndinófunga kuti músasá.** 7. Iyi ímhuká, nhái? Hóngu, ímhuká. Ko, ímhukái? Íshumba. 8. Ndinódá nhumbí. Ko, unódá nhumbí? Ndinódá rókwe demá. Tórá iri, ídemá. 9. Urí kútsvaga basa heré? Hóngu, ndirí kurítsvaga. Unódá básái? Ndinódá kúbika.

kubva

kutaurirwa

kudzokera

*musúo

*mutí

*minda

pamusóro

mhiri

shúre

**Use the Shona term, now a loanword in Rhodesian English.

Lesson 13 ctd

b) 1. Did you come from home today? No, I came from home last month.
 2. Did the girl bring the milk this morning? No, she brought it yesterday.
 3. Were the trees watered yesterday? No. I forgot to water them; forgive me.
 4. Is the village on the other side of the river? Yes, it is by the side of the river. It's a big village, isn't it? Yes, the village is big.
 5. Is the moon shining? No, it isn't shining, I can't see (tr. am not seeing) it.
 6. I want some flour. What sort of flour have you got? I haven't very much flour.
 7. What sort of a knife is this? It's long, it's a sharp knife — I sharpened it yesterday.
 8. My fields are on the other side of the house; they are not far away. Look, can you see the black cattle? Yes, I can see them; they are by the side of the river. The cattle are in my fields; they're eating my mealies!

to be carried
 pot(s)
 *body

to be left behind
 moon, month
 yesterday

to be brought
 *back
 to be watered

Lesson 14

a) 1. Ndianí akaénda kunomíbátsírá? Hakúná múnhu akaénda kunomíbátsírá.
 2. Wakátéma mutí wafá heré? Hóngu, wakatémwá svóndo rakápera.
 3. Ákapíhwá chaakakúmbirá heré? Kwéte, haaná kupíhwá. 4. Iri sadza haríná múnhuhwi. Hatídí sádza risíná múnhuhwi. 5. Wakápedza basa rákó heré? Hóngu, ndakáripédza résé mánwézuro. 6. Zvómboí izvi? Mátemo námapángá. 7. Ndianí akásara kumushá? Ndamái vángu návana vakásara kumushá. Havána kudá kunyá. 8. Ko, varwéré vakapíhwá múshongá heré? Hóngu, ndakáwapá vésé nezúro. 9. Ndinódá kuóná varwéré vasíná kúrapwa. Ko, vázhinji heré? Kwéte, váshóma. Vánhuí? Murúme munwé cheté návakádzi vána.

(In the case of verbs, give passive as well)

kunyóra
 kudyá
 *chibátó

kutéma
 njéré
 *denga (like dáre)

kupá
 nyangá
 *chombo

b) 1. Who understood what he said? No-one understood what he said.
 2. When did you begin the work? It was begun last week. 3. Have you done what you were told? No, it hasn't been done; I forgot. 4. I don't want someone without intelligence. 5. Have you finished up the mealies(maize)? Yes, we finished them all up two days ago. 6. What sort of things are these? They are grass, and a cloud, and water.

14b ctd

7. This man has come in order to be treated. He was injured two days ago, Tell me, what happened? He fell down; his leg was broken. He called out but no-one answered. He remained (there) two days. He thought he was dying (tr. He thought that 'I am dying'). He looked, but no-one came. Who found him? It is a European who found him. He carried him in (mu-) his motor-car.

*sick person, patient	to treat (the sick)	medicine
to drink	custom(s)	usefulness
*sickle (like jírá)	scissors	give back
*creature	shorts	*cloud (like gumbo)

Lesson 15

a) 1. Vasévenzi vágádzira dénga rémba heré? Hóngu, dénga ráyo vákari-gádzira. 2. Izwi réi iri? Izwi rechirungu, sókuóna kwángu. 3. Ndóbvúnza babá wángu heré? Hóngu, múbvunzé, úsatí wáendá nhási. 4. Ruryangá rwenzóu rúrefú heré? Hóngu, rúrefú, así ndinófunga kuti harúná mhínzo. 5. Urwu rungano wakárunzwá káre heré? Kwéte, ndakánzwa kare ngano zhínjí, así urwu rútsva. 6. Ndíaní akába marí yákó? Vákomaná vakáibá, sokúfunga kwángu. Kwéte, haíná kubíwà návakómaná, áiwá. 7. Urwu rukúwe ndórwaaní? Ndórwakó heré? Kwéte, harúsi rwángu; ndórwe-shámwarí yángu. 8. Ko, hova dzésè dzáoma heré? Kwéte, nápadíki póse; urwu rukova harúná kuómá.

*zvengó	*makóma	chirembá (mu- class concord)
*miswé	*ruryangá	mesó
*izwí	*pfúmó	kupérékédza

b) 1. Did your brother (of woman) carve the handle of the sickle? Yes, he carved its handle. 2. Whose children are these? They are the children of my elder brother (of man). 3. What sort of eggs are these? They are a hen's eggs. 4. Shall I help you? Yes, help me, if you can. 5. Is the journey very long? I don't know, perhaps it is long. 6. Every nation has its (own) customs; but these customs are of no benefit. 7. Is the arm still hurting? No, it's no longer hurting; it got better some time ago. 8. Are we to keep the books? Yes, keep them; I've read all of them. 9. Whose village is this? It is the village of the king (paramount chief); he is in the big(gest) house, which has no windows.

15b ctd

*letter (2 words)
to be painful
firewood

*nation
winnowing basket
king

*journey
to look after
bird(s)

Lesson 16

- a) 1. Vanhu vatemá vānorimeí? Vānorima chibarwé, chinódyíwá navānhu vésé múnika íno. 2. Izvi zvinoitika kazhínjé heré? Kwéte, hazvíitike kazhínjé. 3. Ndípeí mvúra inópísá; handídí mvúra isíngapíse. 4. Chirembá ánorapa varwéré ríinhí? Ánováraipa mazúvá ésé. Varwéré vanórapa chirembá ndavápi? 5. Iyi mití inokúrá múnzvimbo inónaya mvúra zhínjé. 6. Árí kuchémá sómwaná mudíki. Ko, ákuvadzwa heré? 7. Unózívá kwaánógará heré? Hóngu, ndinózívá kwaánógará; ánogara kumushá mukírú, urí mhíri korúkova. 8. Varungu vasinganzwé chíZezúru vānofánirá kubátsírwa kudzídzá.

*chitíma

kugona

kunhuhwira

*michero

usíkú

kugamuchira

kurayiwa

kuiswa

kunaka

(Give active or passive verbs)

- b) 1. When do you go to school? I go to school in the evening, because I am at work all the day. 2. This milk doesn't taste nice. Give me some which tastes nice ; I don't want milk which doesn't taste nice. 3. Do you speak Zezuru? No, I don't speak Zezuru well; but I am trying to learn to speak. 4. A spear which isn't sharp needs to be sharpened. 5. What do the people do in the evening? In the evening what people do is this: they dance, they 'sing' stories; *they eat mealie porridge, they drink beer. 6. Your heart is (as) hard as a stone. (ibhwe).

idiot

wisdom

face(s)

heart

to run

hare(s)

aeroplane(s)

to use

*brooms

Lesson 17

- a) 1. Mukádzí wāngu ákápínda muchitóro akaténgá ryáma nóupfu. 2. Takáfamba rwendo rurefú tíkádákára tíkazosvika kumushá mánherú. 3. Kana maruva akadiridzwa, ánokúrá; así ákasadiridzwa, haákúré kwéte.

**Shona folktales are always spoken of as being sung; possibly because most contain a song, in which the audience joins.

17a ctd

4. Nhái ungándibátsíré heré? Dái ndikakúbátsírá, ungáténde heré? Chókwadí ndingáténde chaízvo (OR, kwázvo). 5. Ungáuye mangwáná heré? Dái ndikaúyá mangwáná, ungándiúdzé chaúnoziva heré? Chókwadí, ndingákuúdzé zvésé.
6. Takágogodza tikadákára tíkazoneta, así hakúná múnhu akátizárúira.
7. Murwéré haaná kupírwá múshongá; haaná kúrapwa nápadíki pósé; búndù rákazvímbá ríkazopútíká; háma dzákè dzákamítákúra kuenda (do not translate) kumbá yáchírembá, así ákafá. 8. Tukova ndétwakáoma; hova húrú hadzísatí.

*mazano	pánó	kúnó
kusúwa	kuyambuka	kupika
kuúdzá	kuposha	*kamhutu

- b) 1. I tried again and was able. 2. I waited for you, and finally got tired. 3. If people get divorced, their relatives are unhappy. 4. Would you speak Shona now? I don't understand English. 5. If your child were to ask for bread, would you give him a stone? 6. If the streams (little rivers) were to dry up, would we be able to draw water? 7. The children ate bad meat and got ill, but they were given medicine, and did not die. 8. If a sick person were not to be treated, would he die? Perhaps he might die, but some people don't. 9. If I asked (requested), would you follow me? Why, where are you going? I'm going to catch little birds. Why are you catching little birds? Do you want to eat them?

to get ill	to agree, consent	food, crops
*grave (like gumbo)	to visit	day and night
to flood (intrans.)	*mountain (like gumbo)	to swell up

Lesson 18

- a) 1. Ko, tóénda zvínó heré? Kwéte, sárái zvényú. 2. Uyu munhu ánodá kukúbíkíra. Así handídí kúbikirwa. 3. Kamwaná káí kúchémeí? Káfirwa naamái váko. 4. Ko, watíseka heré? Hóngu, ndakúsekaí. Chakúsetsa chíiko? 5. Uhu húnonzí utá, ndízvo heré? Hóngu, úta, hunósévénzésa vanhu vatamá. 6. Vaná vakakúmbírá, ungábvúme heré? Kwéte, handíngábvumé; ndingáshatirwe. 7. Ko, varwéré vónwa mushongá zvínó heré? Hóngu, vápeí múshongá zvínó. Así uyu haadí kuúnwá. Tóíteí? 8. Mótokari yáké yákábvá múnzira. Ko, chakáibvísá chíiko?

18a ctd

masoko akáipa	nhumbí dzakáchéna	kubá
kutádzá	*bofu (like bángá)	*mudhudhudhu
*gáte (like gumbo)	utá	utáre

- b) 1. I say, when is the patient to take (tr. drink) the medicine? Is he to take (it) now? 2. He had his money stolen from him by thieves. 3. Perhaps your elder brother (of man) wants to wait for you. But I don't want to be waited for! 4. Who teaches you to speak Zezuru? 5. My child is ill, he is unable to eat. Well, what made him ill? 6. I don't know the height of the house. 7. If I were to tell you that men have reached (to) the moon, would you be surprised? No, I wouldn't; nothing surprises me (tr. there has not a thing which...) 8. A blind person has to be read to; he cannot read for himself. 9. Tell me, have you sold the cattle your father gave you? (tr. cattle which gave you your father) 10. Help the child; he may not be able to open the door; he's not tall (enough). (tr. he may fail to open...)

(Give causative forms of verbs, with meaning)

*top-knot of roof	to know	fall on/in
to buy	to laugh	to arrive (like -seka)
to come to an end,	to become ill	perhaps, otherwise
get used up		

Lesson 19

- a) 1. Ndakáona ava varúmé vachíúyá nenzíra (ne- = along); vákánga vachítáúdzana. 2. Takásvíka kumushá zúvá richídóká (OR, -dóka). 3. Kana nyama ichíténgéká, tingáiténgé. 4. Dái zvíri ízvozvo chéte, tingáti zvákánaka, así zvínó hazvísi ízvozvo chéte. 5. Ko, wakátenga rókwé idzá heré? Kwéte, handíná kuríténgá, nokúti ndakánga ndísíná marí inókwaná. 6. Ákanga ári múnhu mupfúpi heré? Kwéte, ákanga ásirí múnhu mupfúpi, ákanga ári mýrefú. 7. Kana zvichígónéka, (h)úyá! zvéryú mangwáná. Áiwa, hazvígónéke. 8. Kana izvi zvíri zvéchokwadí, tóíteí?

hémbe	nhámó	kabayo
chókunwá	mupunga	kugoneka
bhútsu	*bházi (like bhátýe)	vátete (va- class concordis)

19 ctd

b) 1. I heard the children singing; the sun was shining; the birds were calling (-rira); all creatures were rejoicing. 2. The cups were on the shelf yesterday; well, where have they gone? 3. If you can, tell me what happened. 4. If he has pneumonia, he ought to go to the doctor. 5. If I knew, I would tell you, but as it is, I don't know. 6. Was it raining yesterday? No, it wasn't. 7. Tell me, was he in the house? No, he wasn't in the house, he was outside. 8. I'd buy some shoes for you if I had the money, but as it is I haven't enough money. 9. I didn't want (tr. wasn't wanting) to travel a long distance because I was ill.

*drinking-place (g)	to be happy	to hunt
to rise (of sun)	a live person	arithmetic
to be visible	salt	kitchen

Lesson 20

a) 1. Unózivá heré kwaákáendá? Kwéte, handízivé kwaákáendá; zvimwe ákáenda kumushá. 2. Chíi chavánodá? Chavánodá ndechíichi. 3. Zvamákanzwá māsoko, makáiteí? Takásuwa kwázvo, tikachémá. 4. Mwaná ákádónha mumutí , así haána kúridza mhere. Dái ákárídza mhére! 5. Ndatádza kukuya chibahwé. Regá ndíkupé chíbahwé chandákuyá iní. 6. Watí wáóna shúmba muryika íno heré? Kwéte, handísatí ndáóna shúmba. 7. Ishé átí ápedza kutóngà mhósva heré? Hóngu, ndinófunga kuti ápedza kutóngá káre. 8. Kana hova dzápúnzirá, chíi chicháitika?

mazúvá mánomwé	kuréva	kutóndérá
*muróóra	kurangana	kusangana (na-)
pakatí	kuchéréchedza	mukangaryama

b) 1. Do you understand what he means? No, I don't understand what he means. I don't understand the language he speaks. 2. What did you decide? We decided to meet (together); the day we decided on is this. 3. When you (pl) reached home, what did you find? 4. If only you had taken the medicine (which) you were given! But as it is, you didn't take it. 5. I forgot to buy some fish. Let me give you the fish I bought. 6. Have you found your goats yet? No, I haven't yet found my goats. 7. The fruits are not yet ripe. When they are ripe, what will happen? 8. Write (down) the place where he lives. I can't, I haven't yet learnt to write. 9. Have you got something to write with? I forgot to bring my (own) pen(cil). Let me give you mine.

20b ctd

mist	plant(s)	star(s)
to disperse (people)	to go down (rivers)	to be untied
to marry (of man)	son (vanákomana)	mouse, mice

Lesson 21

a) 1. Pamusóro pegómo páne dzimbá heré? 2. Kunzé kwéchitóro kúne mití mizhínjí. 3. Musángó múne ryókà zhínjí kwázvo. 4. Ndirí kútsvaga hwohwa. Regá ndíkúratídze kuné hwóhwa huzhínjí hunódyíwá. 5. Mumvúrá isíngáerére ndómunóbáiríwá umhutu, hunótípá hósha húrú. 6. Ko, mweyá yavánuh vakáipa, ínoenda kudénga heré? Kwéte, kudénga ndókunóenda mweyá yavánuh vakánaka chéte. Ko, mweyá ínoenda kúpi? 7. Muhova hamúna hóvè zhínjí; tabáta shoma chéte. 8. Ko, kúnó ndókunórapi-wa varwéré heré? Tarísá; kúne múnhu abátwa nehósha húrú; ańofánirá kúrapwa, zvínwe ángafé. 9. Unózívá heré kuné chikóro chitsvá?

*guta (like gókéro)	dope	*dombó (like déró)
*sángó (like soko)	burné	mbambaira
ufuro	muryákwe	masamba

b) 1. Is there any room in the car? 2. There isn't much mud on the road. 3. At home there is no electric light. 4. Let me show you (pl) where there is water. 5. I've heard that lions live in the bush. Yes, in the bush is where lions live (is where live lions). 6. Who doesn't hate paying taxes? 7. No-one is unable to forgive his enemies. 8. I've heard that the headmaster (great teacher) lives here. Yes, here is where the headmaster lives. 9. Tell me, is meat sold here? No, at the store is where meat is sold, not here.

*flame lily	to arrive on time	to behave like that
to praise	war	cow(s)
to do work	*caterpillar	rope, string

Lesson 22

a) 1. Handíci bhásikoro risíri réchirúme. 2. Kúne vámwe vaná vasíná kupíhwa sádza heré? 3. Idzi mombe yákákóra kwázvo; dzángu hadzíná kúkora kwéte. 4. watí wáwachá nhumbí heré? Dzínenge dzisíná kúwachiwa.

22a ctd

5. Pánó pánenge pasíná kúmbotsikwa nomúnhu. 6. Uyu mudzífídzi ánenge ané njere chaízvo. 7. Ava vanhu vakámira panzé, chavánodá chíiko? Handízívá chavánodá; vánenge varí kumírírà bházi. 8. Uhu upfu ndóhwechíbahwé heré? Isú várungu tinópinda kudá (= prefer) kudya úpfu hwekóroni, kwéte hwechíbahwé. 9. Ko, kúne varwéré vasíná kúrapwa heré? Hóngu, uyu murúme haásatí árapwá. Ánenge arí kurwára chaízvo.

(Note if verb is stative)

chumá	híngi	hwai
muríwó	*gudo (like gumbo)	kudzama
kureba	kushátá	kutémá

b) 1. Are these hen's eggs? Yes, they are. Well, have you any which aren't? 2. All my money has been stolen from me. Well, is there any which hasn't been stolen? 3. These fish live only in deep rivers. 4. Is the meat fully cooked yet? Yes it is, in my opinion. It doesn't look as if it's properly cooked. 5. It doesn't look as if there's anyone at home. 6. These poor people have nowhere to live. Also (zvákáre), they look as if they're hungry. Shall we give them something to eat? 7. When I arrived, everyone was (tr. all the folk were) worried. Two children have disappeared. This news is bad; have they found the children yet? 8. Where is he? He's sitting(seated) outside.

(Note if verb is stative)

to wait	to lie down, go to bed	to live, sit down
to be standing	to be lying/asleep	to be seated
to be perching	ever	* herdsman

Lesson 23

a) 1. Mukóma wángu áchawánikwa svondo rinóúyá. 2. Ndinódá kúti múdeérére zvaánótaúra. 3. Chíi chakásákisa kuti útyé? 4. Tíúyé nemí heré? 5. Tevéra mbúdzl dzíyá, múdzibáté. 6. Kúryángwe zvákó úsiná bása nhási; haúbvumírwe kuenda kumushá. 7. Ákasévénzá nésimbá; kúryángwe zvázvo, haaná kudzífídzá. 8. Unózívá chaákáitá heré? Fungá zvákó úyéúke. 9. Páne chaúnodá kútaura heré? Táurá tínzwé. Chíi chinósákisa kuti úryáráre? (kuryárára, to be silent) Unótyá heré?

23a ctd

doro	rukwezá	kukásá
kuváká	kubvákáchíra	kunaya
kukohwa	tíi	kunamata

- b) 1. I say, when's it going to stop raining? Perhaps it will stop raining next week. 2. Am I to go now? Yes, I want you to go now. 3. The people refused to come. What was the reason they refused to come? 4. It's very hot today. May I take my jacket off? Yes, do take off your jacket. 5. May we come in? Yes, do come in and sit down. 6. Have you any oil? Yes, I have some; do you want me to lend you (some)? Just run into the house and get my calabash. 7. He is kind (tr. has a good heart); although I forgot to buy any shoes for him, he wasn't cross. 8. If the railway line is under water, are the trains late? No, although it's under water, the trains arrive on time.

honey	bee(s)	hive
*cloud	chameleon	crocodile(s)
nose, snout	to win	to smoke (cigarette)

Lesson 24

- a) 1. Áchasévénzá Haráre heré? Kwéte, haáchasévénzá Haráre, así áisévénzapó káre. 2. Dái pásiná kúti handínà ngúvá, ndingásare nemí. Así zvínó ndirí kuchímhídza nokúti ndanónoka. 3. Usádyé mícheró úsatí wázíva kuti ndéyemutíi. 4. Chitíma chánónoka nhási. Hóngu, chánónoka chaízvo. Chíi chasákisa kuti chinónóke? Hamhénó, zvinwe njanjí írí mumvúrá. Áiwa, kúnyángwe zváyo njanjí írí mumvúrá, (así) zvitíma hazvínónóke. Así dái pásiná kúti írí mumvúrá, chitíma chédú hacháinonoka, hándizvó heré? Hamhénó, kúne zvitíma zvizhínjí zvisíngásviké nénguva. Endá zvákó úbvúnzé mukúrí wéchitíma, kana uchídá kuzívá. Así uságámhé múnhu ásatí ápédza kutaudzana nomúmwe munhu watínoóna uko, kurutivi kwénjanjí.

mabhíya	kukandira	*mupépi
kupórá (2 mgs)	kupfúrá	mbuva
nyayá	pedyo	*zítá

b) 1. Where does your father live? Does he live at Gwelo? No, he used to live there, but he no longer lives at Gwelo. 2. What's making you sad? Is it hunger? Yes; we haven't any maize. If it were not for the fact that the baboons got into our fields and ate all (tr, finished) the mealies, we should not lack maize; but as it is, the maize won't be enough for us. 3. I'm not sure whether it's a man or an animal; shall I shoot? No, don't shoot before you're sure it's not a person. 4. The fire hasn't gone out yet; don't go near before the ashes have become cool, do you hear? (Use past of today.) 5. Where have you come from? I've come from home. Where are you going? I'm going to school. What's making you come by this path? What's the reason you don't (use -rega) go across the river? If it were not for the fact that there are crocodiles in the river, we would not come this way, but as it is, there are many large crocodiles there. We used to cross the river before we knew this. 6. Tell me, what is your name? (Tr. Your name it is who?)

to approach
ashes
certainly not

begin on
to carve
to be blessed

truth
*farm (like rókwe)
to save

Some Shona Proverbs (Tsúmó)

1. Manhanga ánowira kusínà hárí.
2. Mwarí ánozívá kúti mwaná wembéva ánorwára.
3. Kuraira kwákásháyisa mbíra muswé.
4. Chisí(ri) chákó, másimbá máshoma.
5. Ságó rínopá anétá.

Figurative expressions (Madimikira)

1. Kufungira mumwoyo, rwendo rwémbwa.
2. Kupinda nomwénje mudziva.
3. Kurúmwá néchokúchera.
4. Kutórwà nédenga.
5. Kuróvéra mwóyo padombó.
6. Kugona munhu.
7. Húkú yomínhu.
8. Kutsvaga munhu.
9. Kuisa musáná panzé.
10. Kukanda mapfúmó pasí. (Meanings given with translations in key.)

Riddles (zvirákwé)

1. Imbá yáamái wángu isíná mafáfitera. Ízai.
2. Jírá ráamái wángu risíngapére. Ídenga.
3. Babá wángu ánoramba achífámbá síkú nésikati. Rúkóva.
4. Ndakárova katsuro ndikakábíka nenzvímbó yáko. Íhove.
5. Nzira mbirí dzinópinda mugomô. Ímhúno.
6. Chisingáome. Rúrima.
7. Vaná vábabá wángu vanómhanya kwése-kwesé. Mesó.
8. Dáídzá amái, hosha yákura. Hári.
9. Chínózvíurayá, vamwe vachíséká. Mwenje.
10. Kakádzí kanóbika doro. Nyúchí.

Key to exercisesLesson 1

a) 1. Good morning, have you slept (well)? Yes, we have slept (well), if you also have. 2. Goodbye (to one remaining). Ah, mm. Have a good journey. 3. Do you mean me? I didn't hear/understand. It doesn't matter. 4. Good evening, have you spent the day (well)? Yes, we have spent the day (well), if you also have. Yes, we have spent the day (well). 5. Thank you.

dig!	large, big	to try
draw water!	burrow, den	to dawn
it is difficult	animal's stomach	coat, jacket
something which is difficult		father

a) Hándizvó heré-e? Hamhénó. 2. Ruregerero. Hazvínà mhósva.
3. Masíkatí-i, maswérá heré-e? Áiwá, taswérà zvédú, kana másweráo.
Áiwá, taswérà zvédú. 4. Chísaraí; ává mangwáná. Ehóí-i, fámბáí
zvénýú zvakanáka. 5. Ndízvozvó heré-e? Hóngu. Zvakanáka kwázvo!
6. Makórókótó-o!

kwéte	vásvíka	ákapá
ndapóta	kwázíwái-i!	akápa
kuróvá	mbíra	ánodhadha
kurova	mbira	ánodada

Lesson 2

a) 1. Are you writing? Yes, I am writing. 2. Are you going? No, I'm not going, at all, I'm coming. 3. Is it raining? No, it's not raining at all; but it's getting dark. 4. Do you want to try? Yes, I want very much to try. 5. Is it hot? Yes, it's very hot. 6. Are you trying to help? I want very much to learn to read. 8. Are you drinking? No, I'm not drinking, I'm eating. 9. Do you want to have a look? No, but I want to laugh. 10. It's very cold.

to speak	but
to come	very, very much
to walk, travel	to rain
to descend, come/go down	to go
to learn	to eat

2b) 1. Urí kúverenga heré-e? Hóngu, ndirí kúverenga. 2. Urí kudzíídzá heré-e? Hóngu, ndirí kudzíídzá. 3. Urí kúdzika heré-e? Kwéte, handísi kúdzika. 4. Urí kubátsirá heré-e? Kwéte, handísi kubátsirá, ndirí kútarisa. 5. Kúrí kúsvipa heré-e? Hóngu, kúrí kúsvipa. 6. Kúrí kutónhóra heré-e? Kwéte, hakúsi kutónhóra, kúrí kupísá. 7. Urí kúenda heré-e? Kwéte, handísi kúenda, así ndinódà kwázvo kuenda. 8. Ndirí kúedza kuryórá. 9. Urí kúedza kudzíídzá kuryórá heré-e? Kwéte, ndirí kúedza kudzíídzá kútaura. 10. Kúrí kúsvipa; ndinódà kúenda.

kuverenga

kubátsirá

kuryórá

kurwá

kupísá (also kupísa)

kudyá

kutónhóra

kuseka

kuedza

kutarisa

Lesson 3

a) 1. Do you want to be late? No, I don't want to be late, because it's getting dark. 2. Do you (pl) want to swim? Yes, we want to swim, because it's hot today. 3. Where is Father? Is he in the house? No, he's not in the house, he's outside. He's cultivating (ploughing, hoeing). What is he cultivating? I don't know. 4. Have the visitors arrived? Where are they? They are going into the house. Are they eating? Yes, they are eating. What are they eating? 5. I'm trying to learn to speak Zezuru. 6. Where are the children? Are they playing? Yes, they are playing; they are in the house. 7. What are the men drinking? They are drinking beer.

to hurry

boy (vakómaná)

women (mukádzí)

to plough, cultivate

father

men (murúmé)

girls (misíkaná)

in the house

outside

the Zezuru language

to enter

to be admitted, shown in

- 3 b) 1. Uri kúverenga heré-e? Kwéte, handísi kúverenga, nokúti kúrí kúsvipa. 2. Munódá kuchimbídza heré-e? Hóngu, tirí kuchimbídza, nokúti kúrí kúnaya. 3. Unódá kusará kúmushá heré? Kwéte, handídí kusará kúmushá; ndinódá kuúyá. 4. Vaná várípíko? Váí mumbá heré-e? Kwéte, havási mumbá, váí panzé. Váí kúshambira. 5. Mukádzi áí kúbika heré-e? Hóngu, áí kúbika. Áí kúbikeí? Hamhénó. 6. Vaná váí kúseka murungu, nokúti áí kúedza kutaura chíZezúru. 7. Musíkaná áí kúbika heré? Kwéte, haási kúbika, áí kúsona. Áí kúsonéí? 8. Unódá kudzíídza kuímbá heré?

chirungu	kubvisa	kutóngá
mwaná (vaná)	bhátýe	kutámá
ishé	vaeni (mweni)	munhu (vanhu)
kurará	kugara	mvúra

Lesson 4

- a) 1. Have you a chair? You mean a chair? Yes, I've got one. But it isn't in here at all, it's outside. 2. Whose thing is this? It's mine. 3. Have you any sweets? No, we haven't. 4. Do you want some sweets? I've got some sweets. Tell me, where are they? 5. Whose knife is this? Is it mine? 6. Have you any knives? Yes, we have some. 7. Have you an axe? You mean an axe? Yes, I've got one; this knife is mine. 8. Do you want some bread? No, I don't want bread at all, I want some eggs. I have some bread, but haven't any eggs (eggs I have not). Well then, where's the bread? 10. I say, where's my dress? It isn't in here.

chair, seat (zvigaro)	oil, fat, butter	razor (zvisvó)
loaves of bread (chingwa)	coat (mabhátýe)	eggs (zái)
dress (marókwe)	mealie-meal porridge	time
knives (bángá)	milk	calabashes (chimú)

- b) 1. Uné chingwa heré-e? Ási chingwa? Hóngu, ndinácho. Chírípíko? Hachísi múnò kwéte. 2. Chotó hachísi mumbá, chíí panzé. 3. Bhátýe rángu rírípíko? Harísi múnó. Iri bhátýe, ndérangú heré-e? Hóngu, ndízvozvó. 4. Muné matémó heré? Ási matémó? Kwéte, hatíná, así

tiné mapángá (OR, mapángá tináo). Árí mumbá. 5. Ndinódà mvúrá.
Uné mvúrá heré? Kwéte, handíná. 6. Muné sádza heré-e? Hóngu,
tináro. Rírí mumbá. 7. Handínà ngúvá, ndirí kuchimbídza, nokúti
ndinódá kúvamba kurima nhási.

chibahwé	zviwitsi (chiwitsi)	démó (matémó)
chigaro chábabá	rókwe rángu (marókwe ángu)	bhásikoro (mabhásikoro)
mukaka	chingwa (zvingwa)	mafútá
mótokari	mapángá (bángá)	zái (mazái)

Lesson 5

a) 1. Did you do any reading today? No, I didn't read today.
2. Whom have you seen today? I haven't seen anyone. 3. Did the
visitors arrive this morning? No, they didn't arrive; they were/are
late. 4. I say, whom did Father call? He called the children, but
they didn't come. Did he get angry? Yes, he got very angry!
5. What did you do today? I did some cooking. Well, what did you cook?
I cooked mealie porridge. Well, did you cook any eggs? No, I didn't
cook any eggs at all. 6. I've forgotten (something)! What have you
forgotten? I've forgotten to speak to the boys. 7. Tell me, what did
the girls buy? They didn't buy a thing. 8. Tell me, did you send for
Father? No, I forget, I didn't remember, forgive me.

to ask for	to carry	to call
to leave behind	to think (about)	to get angry
to hear, understand	to speak to, tell	whom?

b) 1. Wakumbira mukaka nhási heré-e? Kwéte, ndiné úrombó (CR, ruregerero)
handíná kukumbirá mukaka, ndakangarwa. 2. Murúne áédza kupinda mumbá,
así haaná kúpinda. 3. Watengeí nhási? Handíná kutángá chinhu.
4. Wayéuka kutaurira ishé heré-e? Hóngu, ndayéuka. Ko, áfúngéí?
Handíná kunzwá. 5. Waóna aní nhási? Handíná kuóna múnhu.
6. Mangwánaní áno vaná váenda. Así vakangarwa kutakura mabhátwe.
Kúrí kúnaya! 7. Wanzwá heré? Kwéte, handíná kunzwá. Ishé
áchimbidza kutaura. 8. Babá áshatirwa nokúti ndakangarwa kuchéra
mvúrá. 9. Mashambira mangwánaní áno heré? Kwéte, hatíná kúshambira.
Kúrí kutónhóra kwázvo. 10. Vakádzì vázwa hwahwá heré-e? Kwéte, havaná
kunwá hwahwá, vázwa mvúrá. Iníni handíná kurwá chinhu kwéte.

kuita	kuyeuka	kutaurira
kusvika	nhási	mangwánaní áno
munhu	chinhu	kubátsírá

Lesson 6

- a) 1. Do you want to look at the car? No, I've already had a look.
 2. Haven't the children come to school today? Oh yes (lit. no), they've come.
 3. What did you do today? I wrote to my father. 4. Did the girl forget to bring milk today? No, she didn't forget. 5. What did you (pl) do today? We bought a bicycle for our father. 6. Why are you laughing? 7. Why have you (pl) bought meat? We've bought meat because we want to eat (it).
 8. What are the people doing? Some are eating, but others aren't.
 9. Are the boys lazy? Some of them are, but others aren't, at all.
 10. Why are you washing the dresses? I'm washing the dresses because some of them are dirty.

to wash (self)	letters (tsamba)	overcoat
the sun (mazúvá)	rubbish	to burn, be hot
to become fully cooked	dirt	laziness

- b) 1. Unódá kuóná ishé heré-e? Kwéte, ndaóna ishé káre. Ndinódá kuóná babá wángu. 2. Vaeni haváná kúsvika heré-e? Kwéte, vásvika; vásvika mangwánaní áno. 3. Mwaná ákumbireí? Ákumbira mvúra.
 4. Varúme várí kurwéi? Várí kurwá hwahwá. Várí kurwíreí hwahwá?
 5. Murí kúiteí? Tirí kúshambira. Murí kúshambirireí? Nokúti kúrí kupísà nhási. 6. Vaná várípíko? Várí panzé heré-e? Kwéte, vamwe várí panzé, así vāmwe várí mumbá. 7. Waúnzira aní mātšamba? Ndaúnzira babá wángu. Así māmwe ndéangú, hándizvó heré-e?
 8. Watyéi? Watyíreí?

kupúnzíká	kuíbvá	kuperiya
kushamba	kuwacha	jázi
babá wédú	kutyá	kuúnzá
kunyórerá	kuenda kumushá	

Lesson 7

a) Have you enough time? No, I haven't time, I'm in a hurry. 2. Are you hurt? Yes, I've been bitten/stung. 3. Have you any children? Yes, I have (some); these children are mine. 4. Do you want to buy a car? Yes, I want to buy a car, but I haven't much money. 5. I've got a head-ache. Have you been hurt? No, stop worrying, I haven't been hurt in the slightest. 6. Are the people eating? No, they're not eating; they've had enough already. How do you know they've had enough? 7. I want a sharp knife. I've got a sharp knife. 8. I'm late. Yes you are indeed. Are you angry? 9. Are you tired? Yes, I'm really tired. I'm sorry; do you want to lie down? 10. Have you a pretty dress? Yes, I have one, but it's grubby. Do you mean you haven't any others? Oh yes (lit. no), I have some more.

intestines
to be pierced/pricked
how?

hunger
to be worried
that's not true
(lit. it's lying)

ladle (zvigwakú)
to be beaten
window (mafáitera)

b) 1. Jírà ráoma heré-e? Kwéte, haríná kuómá, nápadíki pósé. 2. Uné nzára húrú heré-e? Kwéte, regá kútambudzika, handíná nzára. 3. Uné mwaná heré-e? Hóngu, ndináye; uyu mwaná ndéwangú. 4. Ndaténda chaízvo (OR, kwázvo); wabátsira kwázvo. Kwéte, ndaíteí? 5. Chibahwé chápera. Unózivá séi kuti chápera? 6. Mafáitera ápunzika, hándizvó heré-e? Mamwe ápunzika, así mámwe haána kupúnzíká, 7. Uné úpfu heré-e? Hóngu, ndiné úpfu huzhínjí. Iníni handíná. 8. Tinódà démó idzvá; muné matémó matsvá heré-e? Hóngu, ndináó. 9. Ási unódà rókwe idzvá; unáro rakánáka, hándizvó heré-e? Kúryépa, handíná marókwe matsvá. 10. Ndiné mavyóká. Wadyá zwiwítsi zwizhínjí. Kúryépa.

musóró

marí

jírà (machírá)

matémó matsvá (démó idzvá)

gumbo (makumbo)

chirongó (zviringó)

kuómá

kuzará

kutyóká

kupúnzíká

kutambudzika

Lesson 8

a) 1. Well, have you written to your father? No, I haven't yet. 2. I say, has the bell rung? Yes, I think it rang some time ago. Well, when did it ring? 3. Where's Father? I haven't been able to find him. I'm waiting for him. 4. Why haven't you managed to finish

8a ctd

(tr. you have failed for what to finish) your work? I didn't manage to finish it because it's hot today. 5. Is the leg broken? Yes, it is (broken). Has it got better? No, it hasn't yet; it was broken today. 6. Are you putting on your jacket? Yes, I'm putting it on. But it's dirty. 7. What do you want to do? I want to mend my bicycle, because it's smashed. I'm sorry; how did it get smashed? When do you want to mend it? 8. Where's your mother? Is she in the house? No, she went (away) this morning. I want to speak to her. 9. They listened to my words but didn't understand them. 10. Do you want to have another try? No, I've already had another try, but I failed.

book (mabhuku)	arms/hands	to be opened
to come out (of)	to be found	lessons (chidzidzo)
to put on (clothes)	to shut (trans.)	news

b) 1. Zuvà rádoka heré-e? Kwéte, harísatí. 2. Isné ábuda mumbá ríinhí-i? Ndinófunga kuti ábuda kare. 3. Chisvó chángu chirípíko? Ndatáza kuchióná. 4. Urí kýtsvaga mwaná wákó heré-e? Hóngu, ndirí kumútsvaga.* Ko, áripíko? Unósivá heré? Ndinófunga kuti árí mýchikóro. Ko, haaná kubúdá heré-e? Hóngu, haásatí. Vamwe vaná vábuda kare, hándizvó heré-e? 5. Wanzwá mazwí ángu heré-e? Kwéte, handíná kuánzwá; watáura chirungu. Kúryépa, ndatáura chíZezúru. 6. Uné bhuku rángu heré-e? Hóngu, ndináro; urí kuridá heré-e? Hóngu, ndinódá kurívérenga.

kudóká	kuporá	ríinhí-i?
nhumbí	amái (va- concords)	chisvó cháké
kupédzá	kutéérera	basa

Lesson 9

a) 1. We're looking for some children. How many children are you looking for? We're looking for two; one is a girl, the other is a boy. I haven't seen them. Tell me, are they small/young? The girl is little, but the boy isn't little. 2. What are you looking at? I'm looking at a knife. Is it a sharp knife? 3. Have you seen the new school? No, not yet. 4. Is your dress new? Yes, it's a new dress. 5. How many people can you see (tr. are you seeing)? I can see five. Wrong, you can see (only) one.

bell (matáre)	a short person (vanhu vapfúpi)	an adult (person) ([vanhu] vakurú)
dog	a big window (mafáfitera makúru)	how many people?
two loaves		three eggs
four days	one child	

* Be careful, however, how you use kutsvaga murhu; see pp. 20 and 42.

Lesson 10

a) 1. May I speak? Yes, do speak. (CR, speak away). 2. May we come by? Yes, do come by. 3. I want some red flowers. Take these, they're red. 4. This is called a razor, is that right? Yes, this is a razor. 5. Did you cook the eggs? Yes, I cooked them. How many did you cook? I cooked three. 6. May we eat? Yes, do eat. What do you want to eat? We want to eat sadza. Tell us, is it ready (fully cooked)? No, not yet. Are you very hungry? 7. Is this woman a European? Yes, she's a European woman; look at her hair, it's long.

to pass, come by
door

a tall person
(vanhu varefú)

picture
black cloth
(machírá mātēmá)
to take, take away

tomorrow
a red book
(mabhúku matsvukú)
to look (at)

b) 1. Ndígáré pasí heré-e? Hóngu, gará zvákó pasí. 2. Típfúúré heré-e? Hóngu, pfúúrál zvényú. 3. Mdinódà jírà dzvukú. Tórá iri, ídzvukú. 4. Ichi chínonzi chigwakú, ndízvo heré-e? Hóngu, ichi chígwakú. 5. Waténga mazái mangwánaní áno heré-e? Hóngu, ndaátenga. Waábika heré-e? Kwéte, handísatí. 6. Ndítárise mufánánídzo heré-e? Hóngu, tarísà zvákó. Iri rínonzi bángá, ndízvo heré-e? Hóngu, íbàngà refú. 7. Ndínwé hwakwá heré-e? Kwéte! Ko, ndínwé mvúrá heré-e? Hóngu, inzvá zvákò mvúrá. 8. Iri bhúku ndérangú heré-e? Hóngu, íbhúku rákó; unódá kurívérénga heré-e? Kwéte, ndapédza kurívérénga masíkatí áno aya.

vhudzi

kutevera

vanhu vazhínjí

murungu (varungu)

kumírá

makumbo marefú

(gumbo refú)

chirungu

ryama

mazúvá mánganí?

Lesson 11

a) Did you call me? Yes, I called you. Well, what do you want?
 2. Who told my mother? It is I who told her. Are you angry? 3. What has smashed? (lit. It is what that has smashed?) Is it a window? Yes, it's the big window. Who smashed it? It's the boys who smashed it.
 4. He's hurt. Who's hurt? It's my child. 5. It has rung.* What's rung? I think it's the bell that has rung. 6. Did you laugh at us? Yes, I did laugh at you. 7. Look at that boy; he's been injured. What happened? Was he beaten? No, he fell down. 8. My bicycle has broken down. It's smashed up. Oh, when did it get smashed up? Who smashed it up? 9. Who arrived this afternoon? It is some visitors who arrived. They are waiting for you.

to send for/to
 to sharpen
 to happen

to forget
 to die/break down
 to fall down
 (on the ground, floor)

to drop (trans.)
 to be spoken
 to see

b) 1. Wandibvunza heré-e? Hóngu, ndakúbvunza kare. 2. Ndianí apédzá sádza (OR, apédza sadza)? Vána heré-e? Kwéte, ndiní ndarípédzá (-pedza). Ruregerero. 3. Chaítika chíiko? (OR, Chí chaítika?) Chirongó chapuzika. Ndiání achídonhesa? 4. Vanhu várí kúiteí? Várí kutéérera ishé. Chí charéhwa (charéhwa)? Hamhénó, handíná kunzwá mazwí áké. 5. Dáre rírí kúrira; Chaítika chíiko? Afá ndianí (OR reverse order)? Ndamái vángu vafá. Ndiné úrombó. 6. Tarísá, chikóro cházárurwa! Regá kútambudzika, múdzídzísi achízarura.

kupfigwá

kwira pasí

chirongó (zviringó)

kutenda

kupúnzá

mudzídzísi (vadzídzísi)

kuúyá

ndianí?

chí(ko)?

Lesson 12

a) 1. Where has my brother/sister gone? Is he/she in the house?
 2. Where are your friends? They are at work. 3. This is called a cow.** isn't it? Yes, this is a cow. 4. How many goats have you got? I've six.
 5. My kinsmen are numerous. But mine are few. 6. Did the lion 'bite' (kill) your goats? Yes, it bit them. Well, have they caught the lion? Not yet.
 7. Have you been bitten? Yes, it's a snake that has bitten me. 8. Have your cattle gone to the river? No, not yet. 9. Your dog is biting my child. That's not true! 10. A cow is big, but a hen is small.

*The Shona verb -rira means 'emit the sound proper to the species'; in the case of a bell, this is 'ring'.

**Not specifically the female.

12a ctd

pig(s)	a house (dzimbá)	(a) white hen(s)
rivers	in this country	snake(s)
to kill	to find, get	all the dogs

b) 1. Shámwarí yángu yáenda kúpi? Írí kurzé kwémba. 2. Hanzvádzi dzákò dzaénda kúpi? Dzaénda kubasa. 3. Iyi inonzi nguruve, nhái? Hóngu, iyi ingúruve. 4. Ndiné'mbwà mbirí. Así iníni ndiné'ná. 5. Hova hadzísi húrú kwázvo munyika íno. 6. Imbá yángu ihùrú, así yáké indúkú, así ánodada kwázvo. 7. Amái vákó vábíka nyama heré? Hóngu, váibíka masíkatí áno (aya). 8. Wagádzirisa bhásikoro rákó heré? Hóngu, ndarígadzirisa mangwánaní áno.

kuverenga	shumba	háma
shámwarí	mbúdzí	nhumbí
kurukova	mombe chena	mbúdzí nhemá

Lesson 13

a) 1. When were you injured? I was injured yesterday. 2. Did the visitors come today? They arrived a month ago. 3. Is the door shut? No, not yet. Wrong, it has already been shut. 4. Is the load large? No, it's not large, not in the least. 5. Are your fields a long way off? No, they're not far away; they're by the side of the river. 6. This is called a tree, right? Yes, it's a tree. Well, what kind of a tree is it? I think it's a musasa. 7. This is an animal, isn't it? Yes, it's an animal. Tell me, what kind of an animal is it? It's a lion. 8. I want some clothes. Well, what sort of clothes do you want? I want a black dress. Take this one, it's black. 9. Are you looking for work? Yes, I'm looking for some. What sort of work do you want? I want to do cooking.

to come from door (misúo) on the top	to be told tree (mití) across, over	to return to fields (munda) behind
--	---	--

Lesson 13 ctd

- b) 1. Wabvá kúmushá nhási heré? Kwéte, ndakábvá kúmushá mwedzí wakápera.
 2. Musíkaná áunza mukaka mangwánaní áno heré? Kwéte, ákauúnzá nezúro.
 3. Mití yákádírídza nezúro heré? Kwéte; ndakákanganwa kuídírídza; ruregerero.
 4. Mushá úrí mhíri korúkova heré? Hóngu, úrí párutivi porúkova. Músha mukúrí, hándizvó heré (OR nhái)? Hóngu, mushá múkuru.
 5. Mwedzí úrí kúpenya heré? Kwéte, haúsi kúpenya, handísi kuúóná.
 6. Ndinódá úpfu. Uné úpfuí? Handíná úpfu huzhínjí. 7. Iri íbangaí? Írefú, íbanga rinópinza -- ndakáriródza nezúro. 8. Minda yángu írí shúre kwémba; háisi kúre. Tarísá, urí kuóná mómbe nhemá heré? Hóngu, ndirí kudzfóná; dzírí párutivi porúkova. Mombe dzírí múminda yángu; dzírí kudya chíbahwé chángu!

kutakurwa	kusíyíwá	kuúnzwá
hári	mwedzí	musáná (misáná)
muvíri (miviri)	nezuro (also, zuro)	kudiridzwa

Lesson 14

- a) 1. Who went to help him? Not a soul went to help him. 2. Have you cut down the dead tree? Yes, it was cut down last week. 3. Was he given what he asked for? No, he wasn't given (it). 4. This sadza doesn't taste nice. We don't like sadza which hasn't a good taste. 5. Did you finish your work? Yes, I finished it all the day before yesterday. 6. What sort of tools are these? They are axes and knives. 7. Who stayed behind at home? It's my mother and the children who stayed behind at home. They didn't wish to come. 8. I say, have the patients been given medicines? Yes, I gave (some) to them all yesterday. 9. I want to see the patients who were not / haven't been treated. Tell me, are there many of them? No, they are few in number. What sort of people are they? One man and four women.

to write (kuryórwá)	to chop down (kutémwá)	to give (kupínwá)
to eat (kudyíwá)	intelligence	horns
handle (zvibátó)	roof, sky (maténga)	tool, instrument (zvombo)

- b) Ndíaní akánzwa chaákaréva? Hakúná múnhu akánzwa chaákaréva.
 2. Makávámba basa ríinhi? (OR, waká-) Rákávámwa svondo rakápera.
 3. Wakáíta (OR waíta) chawákaúdzwa heré? Kwéte, hachíná kúitwa; ndakákanganwa (OR, ndakánganwa). Handídí múnhu asínà njéré. 5. Makápedza chibahwe heré?

14b ctd

Hóngu, takáchipédzà chésé, mazúvá má(v)irí akápera. 6. Zvínhuí izvi?
 Úswa, négoré, némvura. 7. Uyu murúmé áuya kuzorapwa. Ákakúvádzwá
 mazúvá má(v)irí akápera. Ko, chakáítika chíiko? Ákávira pasí;
 gumbo rákè rákatyóká. Ákadáídzá, así hakúná múnhu akápíndura. Ákasará
 mazúvá má(v)irí. Ákáfúnga kuti ndirí kufá. Ákátárisa, así hakúná
 múnhu akáuya. Ndianí akámuwána? Múrúngu akámuwána. Ákamítákúra
 mumótokari yáké.

murwéré (varwéré)	kurapa (kurapwa)	mushongá
kurwá (kurwíwá)	tsika	matúró
jékó (machékó, also majékó)	chigero	kudzosera (kudzoserwa)
chisikwa (zvisikwa)	kabudura	goré (makoré)

Lesson 15

a) 1. Have the workmen mended the roof of the house? Yes, they mended its roof. 2. This is a word of what (language)? It's an English word, as far as I can see. 3. Shall I ask my father? Yes, ask him, before you go off today. 4. Is an elephant's tusk long? Yes, it's long, but I think it's not sharp. 5. Have you heard this story already? No, I've heard a good many stories already, but this one is new. 6. Who stole your money? It's the boys who stole it, in my opinion. No, it wasn't stolen by the boys, certainly not. 7. Whose mat is this? Is it yours? No, it's not mine; it belongs to my friend. 8. Tell me, have all the rivers dried up? No, not by any means; this river hasn't run dry.

walls (chengó)	elder brother/sister (vakóma)	doctor
tail (miswé)	horn (nyangá)	eyes
word, voice (mazwí)	spear (mapfúmó)	to accompany, escort

b) 1. Hanzvádzi yákó yákávéza chibátò chéjeko heré? Hóngu, chibátò cháro yákachívéza. 2. Ava vána váaní? Vána vómukóma wángu. 3. Mázaí aya? Mázaí éhúkù. 4. Ndókubátsírà heré? Hóngu, ndíbátsiré, kana uchígóná. 5. Rwendo rúrefú kwázvo heré? Hamhénó, zviswe rúrefú. 6. Rudzi rúpi norúpi rúne tsíka dzárwo; así idzi tsika hadzíná matúró. 7. Ruókò rúcharwádzá heré? Kwéte, harúcharwádza; rwákapórà káre. 8. Tóchéngeta mabhúku heré? Hóngu, áchengéteí; ndakáavérénga ésé. 9. Uyu

15b ctd

mushá ndéwaaní? Múshà wámámbo; árí mumbá húrú, isíná mafáfitera.

tsamba, rugwaro (matsamba), magwaro tsamba)	rudzi (ndudzi, marudzi)	rwendo (nzendo)
kurwádzá	rusero (pl is tsero)	kuchengeta
húní	mambo	shiri

Lesson 16

a) 1. What do the black people grow? They grow mealies, which are eaten by everyone in this country. 2. Does this often happen? No, it doesn't happen often. 3. Give me some hot water; I don't want water which isn't hot. 4. When does the doctor treat the patients? He treats them every day. Which are the patients the doctor treats? 5. These trees grow in a place of heavy rainfall (where a lot of rain falls). 6. He's crying like a small child. Is he hurt? 7. Do you know where he lives? Yes, I know where he lives; he lives in a big village (which is) on the other side of the river. 8. Europeans who don't understand Zezuru should be helped to learn.

train (zvitíma)	to be able	to smell sweetly
fruits (muchero)	night	to receive
to be admonished,	to be put (kuisa)	to taste nice
reprimanded (kuraya)		

b) Unóenda kuchikóro ríinhí-i?(standard spelling, ríinhí). Ndinóenda kuchikóro manherú, nokúti ndirí kúbasa zúvã résé. 2. Uyu mukaka haúnaké; ndípe(i) unónaka; handídí múkaka usíngánaké. 3. Unótaura chiZezúru heré? Kwéte, handítaure chiZezúru zvakanáka; así ndirí kúedza kudzíídzá kútaura. 4. Pfúmó risíná mhínzo (OR, risíngápinzé) rínodá kúrodzwa. 5. Vanhu vánoitefí mánherú? Manherú zvinóita vanhu ndeízvi: vánotámbá, vánoímbá ngáno, vánodyá sádza, vánorwá hwahwá. 6. Mwoyo wákó múkukutu sebhwe.

bénzí	ungwarú	hópé
mwoyo	kumhanyá	tsuro
ndége	kusévénzésa	mitsváiro (mutsváiro)

Lesson 17

a) 1. My wife went into the store and bought meat and flour. 2. We travelled (on) a long journey and finally reached home in the evening. 3. If flowers have been watered, they grow; but if they haven't been watered, they don't grow at all. 4. Oh, would you help me? If I were to help you, would you be grateful? Certainly I should be really grateful.

17a ctd

5. Would you come tomorrow? If I were to come tomorrow, would you tell me what you know? Certainly, I should tell you everything. 6. We knocked until we were finally tired, but no-one opened to us. 7. The sick man was given no medicine; he received no treatment at all; the boil swelled up and finally burst; his relative took him to the doctor's house, but he died. 8. The rivulets are the ones that have dried up; the big rivers haven't yet.

plans, advice (zano)
to be unhappy
to tell

here
to cross
to lend

here, hither
to swear
insect (tumhutu)

b) 1. Ndakáédzazvé ndíkagona. 2. Ndakákúmírírá, ndikadákará ndíkazoneta.

3. Kana vanhu vakarambana, hama dzávo vánosúwa. 4. Ungátáure chiShóna zvínó heré

Handínzwe chirungu. 5. Dái mwaná wákó ákakúmbírá chingwa, ungámpé íbhwe

heré? 6. Dái tukova tukaóma, tingágóne kuchéra mvúra heré? 7. Vaná vakadyá

nyáma yakáipa vakarwára, así vakapíhwá múshongá, vakasafá. 8. Dái murwéré

ákasapíhwá múshongá, ángafé heré? Zvinwe ángafé, así vánwe (vanhu) haváfe.

9. Dái ndikakúmbírá, ungánditévére heré? Ko, urí kúenda kúpi? Ndirí

kúenda kunobátá túshiri. Urí kubátíreí túshiri? Unódá kutwúdyá heré?

kurwára

kubvuma

zvókudya

gúvá (makúvá)

kushányírá

síkú nésikati

kupúnzírá

gomo (makomo)

kuzvímbá

Lesson 18

a) 1. I say, are we to go now? No, do remain/stay put. 2. This person wants to cook for you. But I don't want anyone to cook for me (lit. to be cooked for). 3. What is the little child crying for? He has been bereaved of his mother. 4. Here, did you laugh at us? Yes, I did laugh at you. What made you laugh? 5. This is called a bow, is that right? Yes, it's a bow, which the Africans use. 6. If the children ask(ed) you, would you agree? No, I wouldn't agree; I'd get angry. 7. I say, are the patients to take (their) medicine now? Yes, give them the medicine now. But this one doesn't want to take it. What shall we do? 8. His car went off the road. What made it go off?

18a ctd

bad news	clean clothes	to steal
to fail, omit	blind person (mapofu)	motorbike (midhudhudhu)
large pot (makáte)	bow	iron

- b) 1. Ko, murwéré ónwa mushongá ríinhí? Ónwa zvínó heré?
 2. Ákabírwá marí yáké némbavhá. 3. Zvimwe mukóma wákó ánodá kukúmírírá. Así handídí kumírírwa! 4. Anókudzíídžísa kutaura chíZezúru ndíaní? 5. Mwaná wángu árí kurwára, haágoné kudyá. Ko, chakámurwádza chíiko? 6. Handízívé úrefú hwémba. 7. Dái ndikakúúdzá kúti vanhu vá(ká)svíka kumwedzí, ungáshamiswe heré? Kwéte, handíngashámiswé; hakúná chínhu chinóndíshámísá. 8. Bofu rínofánírá kúverengerwa; harígoné kuzvíverengerá. 9. Ko, wakátenga mombe dzakákupá babá wákó heré? 10. Bátsírá mwaná; ángatádze kúzarura musúo; haási mírefú.

chisuvi (zvisuvi)	kuzívá (kuzívísá, to inform)	kudonhera (kudonhedza, to drop on/in)
kuténgá (kuténgésá, to sell)	kuseka (kusetša, make laugh, amuse)	kusvíka (kusvítsa, make arrive; 'last until')
kupérá (kupédzá, to finish, trans.)	kurwára (kurwádzá, to make ill)	zvimwe

Lesson 19

- a) 1. I saw these men coming along the path; they were talking to each other. 2. We got home as the sun was setting. 3. If meat is cheap, we might buy some/it. 4. If that were all, we should say it's all right, but as it is, that's not all. 5. Well, did you buy a new dress? No, I didn't buy it/one, because I hadn't enough money. 6. Was he a short man/person? No, he wasn't a short person, he was tall. 7. If possible, come tomorrow. No, it's impossible. 8. If this is true, what are we to do?

shirt (also blouse)	distress	pneumonia (also 'stitch')
something to drink	rice	to be possible
shoe(s)	bus (mabházi)	paternal aunt

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b) 1. Ndakanzwa vaná vachímbá; zúvà rákánga richípéryá; shiri dzákánga dzichírírá; zvisikwa zvésè zvákánga zvichífárá. 2. Kápu dzákánga dzíri padará nezúro; ko, dzaénda kúpi? 3. Kana uchígóná, ndiúdze zvakáítika. 4. Kana áne kábayo, ánofánírá kúenda kuná chírembá. 5. Dái ndichízívá, ndingákuúdzé, así zvínó, handízívé. 6. Kwákánga kuchínáyá nezúro heré? Kwéte, kwákánga kúsíngánayé. 7. Ko, ákánga ári mumbá heré? Kwéte, ákánga ásirí mumbá, ákánga ári kunzé. 8. Ndingákuténgère bhútsu, dái ndíiné marí, así zvínó handíná marí inókwáná. 9. Ndakánga ndísíngadí kufámbá kúre nokúti ndakánga ndichírwará.

gókóro (magókóro)	kufará	kuvhímá
kubúdá	munhu muperyú	nhamba
kuónéká	sáuti	kícheni

Lesson 20

a) 1. Do you know where he went? No, I don't know where he went; perhaps he's gone home. 2. What is it that they want? What they want is this. 3. When you heard the news, what did you do? We were very sad, and we wept. 4. The child fell out of the tree, but he didn't call for help. If only he had called for help! 5. I didn't grind any maize. Let me give you (some of) the maize which I ground. 6. Have you yet seen a lion in this country? No, I haven't seen a lion yet. 7. Has the chief finished judging the case yet? Yes, I think he has already finished giving judgment. 8. When the rivers are in flood, what will happen?

seven days	to mean, speak	to think of (also remember)
bride (varóóra)	to decide (together)	to meet (with)
in the middle	to recognize	early morning

b) 1. Unónzwá chaánoréva heré? Kwéte, handínzwe chaánoréva. Handínzwe ruríní rwaánótaúra. 2. Makaránganeí? Takarángana kusangana; musí watakárángána ndoyúuyú. 3. Zvamákásviká kúmushá, makáwáneí? 4. Dái wákarwá múshongá wawákapítwa! Así zvínó, haúná kuúrwá. 5. Ndakángarwa kuténgà hóvé. Regá ndíkupé hóvé dzardáténga iní.

20b ctd

6. Watí wáwaná mbúdzì dzákó heré? Kwéte, handísatí ndáwaná mbúdzì dzángu. 7. Michero háísatí yáíbva. Kana yáíbva, chíi chicháítika? 8. Nyórá nzvímbo yaánógará (OR, kwa-). Handígóné, handísatí ndádzíídzá kunyórá. 9. Uné chinyóréso heré? Ndakánganwa kuúnzá chángu. Regá ndíkupé chángu.

mhuté	mumera	nyényedzí
kuparara	kuserera	kusúnúngúrwa
kuróórá	*mwanákomaná	mbeva

Lesson 21

a) 1. Are there any houses on top of the mountain? 2. There are many trees outside the store. 3. There are very many snakes in the bush. 4. I'm looking for some mushrooms. Let me show you where there are a lot of edible mushrooms. 5. In stagnant water is where mosquitoes breed, which give us serious disease(s). 6. Tell me, do the souls of wicked (bad) people go to heave? No, heaven is where only the souls of good people go. So, where do the others go? 7. There aren't many fish in the river; we've only caught a few. 8. Tell me, is this where sick people are treated? (lit. here is it where are treated...) Look; there is a person who has been struck (down) by a severe illness; he should be treated, otherwise he may die. 9. Do you know where the new school is?

town (maguta)	mud	rock (matombó)
bush (masángó = bushlands)	sweet beer	sweet potato(es)
pasture-land	pot-clay	tea-leaves

b) 1. Mumótokari múné nzvímbo heré? 2. Panzira(pamugwagwa) hapána dópe zhínjí. 3. Kumushá hakúná mwénje yémagétsi. Regái ndíkúratídzei kuné mvura. 5. Ndanzwá kúti shúmbe dzínogara musángó. Hóngu, musángò ndómunógara shúmbe. 6. Ndianí asíngavéngé kupeta mitero? 7. Hakúná múnhu asíngágoné kúregerera mhandú dzáké. 8. Ndanzwá kúti mudzíídzísi mukúru ánogara pánó. Hóngu, pánò ndópanógara mudzíídzísi mukúru. 9. Ko, nyama ínoténgésuwa pánó heré? Kwéte, kuchitóro ndókunóténgésuwa nyáma, kwéte pánó.

21 b ctd

kajongwé (tujongwé)	kusvika nenguvá	kuita kudáro
kukúdzá	hóndó	mhou
kubátá bása	dora (madora)	makavi

Lesson 22

a) 1. I don't want a bicycle which isn't a man's sort. 2. Are there any children who haven't been given sadza? 3. These cattle are very fat; mine aren't fat at all. 4. Have you washed the clothes yet? They don't look as if they've been washed. 5. It doesn't look as if anyone has ever set foot here. (Lit. Here looks like [a place] which has not ever been trodden by a person.) 6. This pupil looks as if he's really intelligent. 7. Those people who are standing outside, what do they want? (Lit. what they want is what?) I don't know what they want; they look as if they're waiting for the bus. 8. Is this flour/meal (made from maize? We Europeans prefer to eat flour from wheat; not (that) from maize. 9. Tell me, are there any patients who haven't been treated? Yes, this man hasn't been treated yet. He looks as if he's seriously ill.

beads (also bride-wealth)	ink	sheep (sg & pl)
relish, side-dish,	baboon (makudo)	to be deep (stat.)
vegetables		
to be deep (stat.)	to be bad, ugly (stat.)	to chop down

b) 1. Aya mázai éhuku heré? (CR, Aya mazái ndéehúkú heré?) Hongu, ndéehúkú. Ko, uné asíná éhuku heré? 2. Ndabírwá marí yángu yésé. Ko, kúne ~~inwe~~ isíná kubiwá? 3. Idzi hówé dzínogara muhova dzakádzama chéte. 4. Nyama yátí yáibva heré? Hónfu, yáibva, sokúfunga kwángu. (CR, sókuónà kwángu.) Inenge isíná kuibvá. 5. Kumushá kúnenge kusíná múnhu. 6. Ava varombó haváná pókurará. Zvakáre, vánenge vané nzára. Tóvapá chókudyá heré? 7. Zvandákásviká (CR, zvandásviká), vanhu vésé vákanga vachítámbúdzika. Vaná váviri vá(ká)róva. Aya masoko ákaipá; vátí váwaná vaná heré? 8. Áripíko? Ákágara panzé.

kumírá	kurará	kugara
kumírá (stat.)	kurará (stat.)	kugara (stat.)
kumhara (stat.)	-mbo-	mufudzi (vafudzi)

Lesson 23

- a) 1. My elder sister (of woman) is getting married next week.
 2. I want you (pl) to listen to what he says. 3. What made you afraid?
 (OR, Why were you afraid? or similar.) 4. May we come with you?
 5. Follow those goats and catch them. 6. Although you haven't any work
 today, you won't be allowed to go home. 7. He worked very hard (lit.
 with energy, strength); nonetheless, he didn't learn. 8. Do you know
 what he did? Think and remember. (Eng. would say: 'Think hard and
 see if you can remember.') 9. Is there anything you wish to say?
 Speak that we may hear. What's keeping you silent? Are you afraid?

beer	millet	to stop raining
to build	to visit	to get better
to reap, harvest	tea	to pray

- b) 1. Ko, mvúra ichakásá ríinhí? Zvimwe ichakásá svondo rinóúyá.
 2. Ndóenda zvínó heré? Hóngu, ndinódá kúti uéndè zvínó. 3. Vanhu
 vákáramba kuúyá. Chakásákisa kuti várámbe kuúyá chíiko? (CR, Chíi
 chakásákisa...) (This sentence may also be in the past of today:
 várámbe; chasákisa.) 4. Kúrí kupísà kwázvo nhási. Ndíbvisè bhátye
 rángu heré? Hóngu, bvisá zvákò bhátye rákó. 5. Típíndé heré?
 Hóngu, pindál zvéryú mógaré. 6. Uné mafútá heré? Hóngu, ndináo;
 unódá kúti ndíkúposhé heré? Mháryírá zvákó mumbá útoré chinú chángu.
 Áne mwóyo wakénáka; kúryángwe zvángu ndakángarwa (ndakákangarwa)
 kumúténgérà bhútsu, (así) haána kushátírwá. 8. Kana njanjí íri
 mumvúra, zvitíma zvínononoka heré? Kwéte, kúryángwe zváyo íri mumvúra,
 (así) zvitíma zvínosvika néngùvà.

uchí	nyúchí	mukokó
goré (makoré)	rwávhí (rwaívhí)	ngwena
mhuno	kuwina	kuputa (mudzanga)

Lesson 24

- a) 1. Does he still work in Salisbury? No, he doesn't work in
 Salisbury any longer, but he used to work there a long time ago. 2. If
 it were not for the fact that I have no time, I would stay with you, But
 as it is, I'm in a hurry because I'm late. 3. Don't eat fruits before
 you know what sort of tree they are from. 4. The train is late today.
 Yes, it's really late. What's made it late? Don't know, perhaps the
 line is under water. Oh no, even if the line is under water, the trains

24a ctd

aren't late. But if the line weren't under water (lit. if it were not for the fact that the line is...), our train wouldn't be/have been late, would it? I don't know, there are lots of trains that don't arrive on time. Go and ask the man in charge of the train, if you want to know. But don't interrupt the man before he's finished speaking with the other man we can see there, by the side of the line.

beer (European)	to lay (eggs)	nurse (vapépí)
to get cool; to get better	to shoot	provisions (for journey)
discussion(s)	near(by)	name (mazítá)

- b) 1. Babá wákó ánogara kúpi? Ánogara Gwerú heré? Kwéte, álgarako, así haáchágará Gwerú. 2. Chíi chinósakisa kuti úsúwé? (CR, Chinókúsúwisa chíiko?) Ínzára heré? Hóngu, hatíná chíbahwé. Dái pásíná kúti makudo ákápínda muminda yédú ákapédzá chíbahwé, hatáishaya chibahwé; así zvínó, chibahwé hachítíkwaníré. 3. Handíná idí rokúti múnú kána mhuká; ndópura heré? Kwéte, usápfúré úsatí wáva nédí rokúti haási múnhu. 4. Motó háusatí wádzíma; usásécére pedyo, madota ásatí ápóra, wanzwá heré? 5. wabvá kúpi? Ndabvá kúmushá. Urí kúenda kúpi? Ndírí kúenda kuchikóro. Chíi chinósakisa kuti úúyé nenzíra iyi? Chíi chinósakisa kuti úrégé kúyancuka rukova? Dái pásíná kúti murukova mune ngwéna, hatáíúyá nenzíra iyi, así zvínó mune ngwéna húrú zhínjí. Táiyambuka rukova tísatí tázíva izvi. 6. Ko, zítà rákó ndíaní?

kusedera	kutángísá	idí
madota	kuveza	purázi (mapurázi)
hwíibá	kukómbórérwa	kununura

Proverbs

1. Pumpkins fall where there are no pots. (Good things come to those who cannot make use of them.)
2. God knows that the child of the mouse is ill. (God will see that justice is done.)
3. Giving orders cost the dassie his tail (lit. caused the dassie to lack...) (Don't get other folk to do your work for you.)

Proverbs etc

4. What is not yours is little power. (You can't do as you please with other people's belongings.)
5. The bush gives to him who is tired. (Try again and again, to the point of exhaustion if need be, and you will get what you want.)

Expressions

1. To think in the heart, the way of a dog. (To keep one's own counsel.)
2. To enter with a lamp into a pool. (To go too far, overstep the bounds.)
3. To be bitten by what is of digging up. (To put one's head in a hornets' nest.)
4. To be taken by heaven. (To go mad or die)
5. To strike/nail one's heart to the rock. (To take one's courage in both hands.)
6. To be able (over) a person. (To get the better of someone.)
7. The hen of a man. (A coward.)
8. To seek a person. (To challenge someone, defy or provoke.)
9. To put one's back outside. (To go bare, not have enough decent clothes.)
10. To throw down the spears. (To concede defeat, surrender.)

Riddles

1. My mother's house which has no windows. It is an egg.
2. My mother's cloth which does not end. . It is the sky.
3. My father goes on walking day and night. It is a river.
4. I hit the little hare and cooked it with its place. It is a fish. (Cooked in the water it lives in.)
5. Two paths which go into the mountain. The nose (nostrils).
6. That which does not dry up. It is the tongue.
7. My father's children who run everywhere. The eyes.
8. Call mother, the disease (fever) has grown. A pot. (Containing boiling water).
9. It kills itself, while others laugh. A lamp (or torch).
10. The little woman who brews beer. Bee.

Supplementary vocabulary

These vocabularies are arranged in the same way as those in Book II, using the same conventions and abbreviations, except that Classes 9/10 are not indicated. Any item without a prefix and without class indication is to be taken as 9/10, e.g. hózi 'granary'.

Note that tone-patterns may vary between dialects, and even between speakers of the same dialect. In particular, some stems occur as both high-high and high-low, thus -kírí and -kírí. Compound and reduplicated words are also prone to variation : tsvímborúmé or tsvímborúme 'bachelor' ; and loanwords are another variable class : koroni or kóroni 'wheat' (from 'corn'). Apart from the special case of the loans, such differences occur mainly at the end of the word rather than at the beginning. The student should not therefore be put off trying to speak tonally, as correct tone at the beginning of the word will be sufficient to identify it for the listener.

Note : the spelling n' represents the 'ng' sound of 'singing'; e.g. n'anga, mu-nín'ína. (T?) = 'tone uncertain, more than one variant recorded'.

A		déndé 5/6t	calabash
ch-ando	cold, winter	-dhakwa	get drunk; (stat.) be drunk
ch-ará	thumb	mu-dhebhe 3/4	long trousers
B		chidhína	brick
badzá 5/6p	hoe	díkíta 5	sweat, perspiration
bapiro 5/6p	wing	dondo 5/6t	bushland, forest
bapú 5/6p	lung	dúnhu 5/6t	district
-bátá (stat.)	be holding	-dyará	sow, plant
-baya jékisoni	inject, give injection	mu-dzi 3/4	root
bere 5/6p	hyena	dzihwá 5/6	mucus; cold (in the head); -fúrá dz., blow the nose
-bereka	carry (child) on back; bear (child)	mudzímú 1/2, 3/4	ancestral spirit
mu-bhédha 3/4	bed	-dzíngá	chase away, drive off, dismiss
buká 5/6p	convulsions	dzirza 5/6	tribe, family, stock, race
buvé 5/6b	spider (baboon-)	ma-dziro	wall (plastered)
-búdíríra	succeed	-dzíyá	be warm, hot
-bva ropa	bleed	dzúngu 5	dizziness, vertigo
i-bví 5/6	knee	E	
bvúpá, bvúpa 5/6pf	bone	-edza	measure, try
C		chi-edzo	examination
-chaira	drive (car)	ehé-e	oh, I see
-chembere	old woman	m-enó	see zínó
-chénjérá	take care; (stat.) be clever	ma-enzá	summer, hot season
chirikádzí	widow	F	
D		-fema	breathe
dako 5/6t	buttock	-fémbá	sniff
dámá 5/6t	cheek ; message	-fémbérá	divine, prophesy

fódya	tobacco, snuff	J	
-fúma	do early in morning	mu-jahá 1/6	young man
-fúrá (dzihwá)	blow the nose	jécha 5/6j	sand
		jékisoni 5/6j	injection; -baya give an injection
G		mu-jiza 3/4	dress (woman's), frock
gándá 5/6k	skin		
garé-garé	gradually	K	
i-go 5/6	wasp	-kanda	throw
gókorá 5/6g	elbow	ma-kándá	see gándá
mu-gótí 3/4	stirring-stick	mu-kanwa 18	inside of the mouth
gúmbéze 5/6g	blanket	mu-karángá 1/2	junior wife
chi-gunwe	toe	kátsi	cat
gúpa 5/6g	tick	mu-kómbé 3/4	ladle
gúrukotá 5/6k	councillor	-kúdúbúra	take off lid
i-gwa 5/6	boat, canoe	-kúrukúra	converse, chat
H		ma-kúrukotá	see gúrukotá
hámhá	tortoise	mu-kuwásha 1/2	son-in-law
harahwa	old man	-kwídíbídza	cover with lid
hosha	fever, illness	M	
vá-hosi 2a	senior wife	máiwé-e!	alas! oh dear!
hózi	granary	ru-mbatvu 11/10 (mbatvu)	rib
hózhwa	snail	mbada	leopard
kuro	throat	mbereko	baby-sling; -shaya m. have no children
-hwárdá	hide (intrans.)	-zera	sprout, germinate
hwídíbídzo	lid, cover	mhando	kind, sort, species
I		mhátsí	deaf person
chi-imbó	song	mheni	lightning
-itirana (nharo)	quarrel		

mhépó	wind	-nhóngá	pick up
mheté	ring (finger-, ear-)	nhumbu	belly, pregnancy
mhinduro	answer	nhúzi	fly
mhondoro	tribal tutelary spirit	mu-nín'ína 1/2	younger brother of male, sister of female
mhurú	calf, foal	njodzi	accident, danger
-mírá	stop (intrans.), wait; (stat.) be standing	nókukúrúmdza	quickly
múmúmu	dumb person	-nóngédzá	point
N			
n'anga	witch-doctor	mu-nwe 3/4	finger
náni	better	Nyadénga la	God, the Heavenly One
náriti	needle	-nyárára	be quiet, silent
i-ndá	louse	nyemba	cow-pea
ndíró	plate, dish	-nyemwerera	smile
ngoání	hat	-nyúra	drown (intrans.)
ngoma	drum	ru-nzará 11/10 (nzará)	finger-nail
ngozi	avenging, aggrieved spirit	ku-nzé 17	outside; -enda k., answer call of nature
nguo	clothing, covering, leather	nzevé	ear
-ngwara	(stat.) be wise	nzungú	pea-nut, ground-nut
ngwaré	see ru-waré	O	
nhambo	distance, space of time	-ombera	clap
nhandare	playground	P	
nharo	quarrel; -itirana n., quarrel with each other	ma-padzá	see badzá
nháta	flea	-pamhí (adj.)	wide, broad
nhéndé	heel	ma-papiro	see bapiro
nherera	orphan	-péngá	be mad
nhombá	smallpox	pépa 5/6	paper
		-pfírá	spit; -p. maté, spit
		ma-pfúpá, -pfúpa	see bvúpá

-tónhórwá	be cold (of person)	N	
mu-tsá 3	pity, mercy	-wanda	(stat.) be numerous
u-tsí	smoke	-wara	spread (trans.)
tsímé, tsíne 5/6	well (of water)	ru-waré 11/10 (ngwaré)	flat rock
ru-tsíngá 11/10 (tsíngá)	blood-vessel, muscle	Y	
mu-tsipa 3/4	neck	zviyó	grain crop, esp. finger- millet
ru-tsító 11/10 (tsító)	fence	Z	
tsitsí	pity, mercy		
tsíye	eye-lash, -brow	zánhí, zánhi 5/6	leaf
tsoka	foot, footprint	zínó 5/6 (m-enó, ma-zínó)	tooth
-tsonga	(stat.) be thin, under- developed	zóngóróro 5/6	millipede
-tsútsúmá	be reluctant, sulky; brood	mu-zukúrí 1/2	niece, nephew, grand- child
-tsvá	get burnt	zvákáre	also
tsvímbó	club (weapon)	-zvára	bear (child)
tsvímbórumé, -rúme	bachelor		
tsvingo	see ru-svingo		
tswanda	basket		
-túrá	send		
ma-túnhu	see dúnhu		

U

-úngána	gather, assemble (intrans.)
ch-uru	anthill

V

ru-vára 11/6	colour
-vígá	bury
-vira	boil, ferment (intrans.)

English-Shona

A		breathe	
accident	njodzi		-fema
alas!	máiwé-e!	brick	chi-dhina
also	zvákare	broad	-panhi
animal, domestic	chi-pfúyo	brood	-tsútsúwá
answer	mhinduro	brother, younger(of man)	mu-nín'ina
anthill	ch-uru	bundle (of firewood)	svinga 5/6
arrange	-ronga	burnt, get	-tsvá
arrow	mu-seve 3/4	bury	-viga
assemble (intrans.)	-ungani	bush country	dondo 5/6t
		tuttock	dako 5/6t
B		C	
baby-sling	mbereko	calabash	dende 5/6t
bachelor	tsvimbórumé, -rúme	calf (animal)	mhuri
basket	tswanda	canoe	i-gwa 5/6
bear (child)	-bereká, -zvárá	care, take	-chenjérá
bed	mu-chédha 3/4	carry (child) on back	-bereká
belly	nhuntu	cat	kátsi
better	nani	chat	kúrukúra
bewitch	-roya	chase away	-dzingá
bind	-sunga	cheek	dará 5/6t
blanket	gumbéze 5/6g	chest	chi-pfúwá
bleed	-tva ropa	clap	-omtera
blood-vessel	ru-tsingá 11/10 (tsingá)	clever, be	-chenjérá (stat.)
blow the nose	-fúrá dzihwá	clothing	nguo
boat	i-gwa 5/6	club (weapon)	tsvimbó
boil (intrans.)	-vira	cold, be (of person)	-tónhórwá
bone	bvúpá, bvúpa 5/6pf	cold (in the head)	dzihwá
bowel	u-ra	cold (weather)	ch-ando
brain	u-ropi	colour	ru-vará
branch	sánu 5/6	competition	ma-pitsé
		complain	-pópótá

converse	-kúrukúra
convulsions	buká 5/6p
cotton	shinda
councillor	gúrukotá 5/6k
cover (lid)	hwídíbidzo; -kwídíbidza
covering (for body)	nguo
create	-sika
cripple	chi-rémá

D

danger	njodzi
deaf person	mhátsí
detective	tíkítívha 5/6
dish	ndíró
dismiss	-dzíngá
distance	nhambo
district	dúnhu 5/6t
divine	-fémberá
diviner	n'anga
dizziness	dzúngu 5
domesticate	-pfúyá
dress (woman's)	mu-jiza 3/4
drive	(car) -chaira; (animals) -tinha; (away) -dzíngá

drown (intrans.) -nyúrá

drum	ngoma
drunk,	(get) -dhakwa; (be) -dhakwa (stat.)
dumb person	múmúmú

E

ear	nzevé
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early (do e. in morning)	-fúamá
elbow	gókorá 5/6g
escape	-póná
examination	chi-edzo
eye-lash, -brow	tsíye

F

family (lineage)	dzinza 5/6
father-in-law	tésvára la
fence	ru-tsító 11/10 (tsító)
ferment (intrans.)	-vira
fever	kosha
finger	mu-rwe 3/4
finger-nail	ru-nzará 11/10 (nzará)
fire, make by friction	-sika m-otó
firewood, bundle of	svíngá 5/6
fits (illness)	buká 5/6p
flea	nháta
fly	nhúnzi
foal	mhurú
forest	dondo 5/6t
foot, footprint	tsoka
frock	mu-jiza 3/4

G

gather (intrans.)	-únganá
germinate	-mera
glass, looking-	chi-ríngíríro
God	Nyadénga
gradually	garé-garé
grain (crop)	zvi-yó

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granary	hózi
grandchild	mu-zukúrí 1/2
gravy	mu-to 3
ground-nut	nzungú

H

hat	ngoání
Heavenly One, the	Nyadénga
heel	nhéndé
hide (self)	-hwándá
holding, be	-bátá (stat.)
hoe	badzá 5/6p
hot, be	-dziyá, -písá
hot season	ma-enzá
hyena	bere 5/6p

I

inject	-baya jékisoni
injection	jékisoni 5/6j
inside of mouth	mu-karwa 18
intestine	u-ra
iron object	símbi

J

judge	mu-tóngí 1/2
juice	mu-to 3
jump	-svétúká
just, be	-rurama (stat.)

K

kind (sort)	mhando
knee	i-bví 5/6
knit	-ruka

L

ladle	mu-kómbé 2/4
lame person	chi-rémá
leaf	zánhi, zánhi 5/6
leap	-svétúká
leather	nguo
leopard	mbada
lid	hwádibídzo; put on 1 -kwídibídza; take off -kúdúbúra
lightning	mhéni
lip	mu-romo 3/4
liver	chi-ropa
look out (as in danger)	-chénjéra
looking-glass	chi-ríngíríro

louse	i-ndá
lung	bagú 5/6p
mad, be	-péngá
measure	-edza
medium, spirit	svikiro 5/6
mercy	tsitsí, mu-tsá 3
message	dámá 5/6t
millipede	zóngóróro 5/6
mirror	chi-ríngíríro
mouth	mu-romo 3/4
mucus	dzihwá 5/6
muscle	ru-tsíngá 11/10 (tsín)

N

nail	chi-píkírí
nail, finger-	ru-nzará 11/10 (nzar)

neck	mu-tsipa 3/4
needle	náriti
nephew	mu-zukúru 1/2
niece	mu-zukúru 1/2
numerous, be	-wanda (stat.)
nurse (child)	mu-rezi 1/2

O

oh dear!	máiwé-e!
oh, I see	ehé-e
old man	harahwa
old woman	chembere
orphan	nherera
outside	ku-nzé 17 (N.B. -enda k., answer call of nature)

P

paper	pépa 5/6
pea, cow-	nyemba
pea-nut	nzungú
perspiration	díkíta 5
pick up	-nhóngá
pity	tsitsí, mu-tsá 3
plait	-ruka
plant	-dyára
plate	ndíró
playground	nhandare
point	-nóngédzá
pregnancy	nhumbu
prophecy	-fémberá
protest	-pópótá

Q

quarrel	nharo; -itirana n.
quickly	nókukúrúndza
quiet, be	-nyárára

R

race (stock)	dzirza 5/6
rear (child)	-rera
reluctant, be	-tsútsúmwá
reply	mhinduro
rib	ru-mbabvu 11/10 (mbabvu)
right, be	-rurama (stat.)
ring (ear-, finger-)	mheté
rock, flat	ru-waré 11/10 (ngwaré)
root	mu-dzi 3/4

S

sacrifice	-pírá, -téúrá
saliva	ma-té
sand	jécha 5/6j
scorpion	rizé 5/6
send	-túrá
silent, be	-nyárára
sister, younger, of woman	mu-nín'ína 1,2
skin	gándá 5/6k
smallpox	nhombá
smile	-nyemwerera
smoke	u-tsí
snail	hózhwa
sniff	-fémhá

snuff	fódya		T
son-in-law	mu-kuwásha 1/2	table	táfura, tébhure (bot 5/6, 9/10)
song	chi-ímbo	tame	-pfúya
sore	chi-ronda	tear (from eye)	mu-sódzi 3/4
sort	mhando	thin, be	-tsonga (stat.)
sow	-dyará	thread	shinda
species	mhando	throat	huro
spin	-sika	throw	-kanda
spider, baboon-	buvé 5/6b	thumb	ch-ará
spirit	(ancestral) mu-dzimú 3/4, 1/2; (avenging, aggrieved) ngozi; (bestowing talent on person it possesses) shave 5/6; (tribal tutelary) mhondoro	thunder	-tinhira
spirit medium	svikiro 5/6	tick (insect)	gúpa 5/6g
spit	-pfírá ma-té	tidy up	-ronga
spittle	ma-té	tie	-súngá
spread	-wara	time, space of	nhambo
spring (season)	chi-rimo	tobacco	fódya
sprout	-mera	toe	chi-gurwe
sterile, be	-shaya mbareko	tooth	zínó 5/6 (m-enó, ma-
stick, stirring-	mu-gótí 3/4	tortoise	hámhá
stock (race)	dzinza 5/6	tribe	dzinza 5/6
stop (intrans.)	-mírá	trousers (long)	mu-dhethe 3/4
straight, be	-rurama (stat.)		U
succeed	-búdírá	uncover (take off lid)	-kúdúbura
sulk	-tsútsúmwá	underdeveloped, be	-tsonga (stat.)
summer	ma-enzá		V
survive	-póná	vertigo	dzúngu 5
sweat	díkíta 5	vomit	-rutsa

W

wall	(plastered) madziro; (stone) ru-svingo 11/10 (tsvingo)
warm, be	-dziyá
wasp	i-go 5/6
weave	-ruka
well (of water)	tsíné, tsíne 5/6
wide	-pamhí
widow	chirikádzí
wife, junior	(junior) mu-karángá 1/2; (senior) vá-hosi 2a
wind	mhépó
wing	bapiro 5/6p
winter	ch-ando
wise, be	-ngwara (stat.)
witch	mu-royi 1/2
witchcraft	u-royi
witch-doctor	n'anga
wound	chi-ronda

Y

young man	mu-jahá 1/6
younger, brother, sister (of same sex)	mu-nín'ína 1/2